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The office of Holy Week

Catholic Church,
Alessandro
Mazzinelli



University of Virginia
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Holy Week, Liturgy and Ritual.
THE
OFFICE OF HOLY WEEK.

WITH THE
ORDINARY RUBRICS,
Summaries of the Psalms,
**EXPLANATIONS OF THE CEREMONIES
AND MYSTERIES.**

TOGETHER WITH
Observations and Devout Reflections,

Translated from the Italian of
ABBÉ ALEXANDER MAZZINELLI.

**PUBLISHED WITH APPROBATION OF THE MOST REV. ARCHBISHOP
OF BALTIMORE**

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1866

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Table of Movable Feasts.

Year of our Lord.	Dominical Letter.	Golden Number	The Epact.	Septuagesima Sunday.	Ash Wednesday.	Easter Sunday.
1865	A	4	8	Feb. 12	March 1	April 16
1866	g	5	14	Jan. 28	Feb. 14	April 1
1867	f	6	25	Feb. 17	March 6	April 21
1868	e d	7	6	Feb. 9	Feb. 26	April 12
1869	c	8	17	Jan. 24	Feb. 10	March 28
1870	b	9	28	Feb. 18	March 2	April 17
1871	A	10	9	Feb. 6	Feb. 22	April 9
1872	g f	11	20	Jan. 28	Feb. 14	March 31
1873	e	12	1	Feb. 9	Feb. 26	April 13
1874	d	13	12	Feb. 1	Feb. 18	April 5
1875	c	14	23	Jan. 24	Feb. 10	March 28
1876	b A	15	4	Feb. 13	March 1	April 16
1877	g	16	15	Jan. 28	Feb. 14	April 1
1878	f	17	26	Feb. 17	March 6	April 21
1879	e	18	7	Feb. 9	Feb. 26	April 13
1880	d c	19	18	Jan. 25	Feb. 11	March 28
1881	b	1	*	Feb. 13	March 2	April 17
1882	A	2	11	Feb. 5	Feb. 22	April 9
1883	g	3	22	Jan. 21	Feb. 7	March 25
1884	f c	4	8	Feb. 10	Feb. 27	April 13
1885	d	5	14	Feb. 1	Feb. 18	April 5
1886	c	6	25	Feb. 21	March 10	April 25
1887	b	7	6	Feb. 6	Feb. 23	April 10
1888	A g	8	17	Jan. 29	Feb. 15	April 1
1889	f	9	28	Feb. 17	March 6	April 21
1890	e	10	9	Feb. 2	Feb. 19	April 6
1891	d	11	20	Jan. 25	Feb. 11	March 29
1892	c b	12	1	Feb. 14	March 2	April 17
1893	A	13	12	Jan. 29	Feb. 15	April 2
1894	g	14	23	Jan. 21	Feb. 7	March 25
1895	f	15	4	Feb. 10	Feb. 27	April 14
1896	e d	16	15	Feb. 2	Feb. 19	April 5
1897	c	17	26	Feb. 14	March 8	April 18
1898	b	18	7	Feb. 6	Feb. 23	April 10



Prayer of the Author to the Holy Cross.

MOST HOLY CROSS ! Tree of life and salvation ! the vine that has neither trunk, nor prop against which to lean, must trail neglected along the ground, and meet, perhaps, no friendly hand to raise it from the dust, guide its clasping tendrils, prune its scattered branches, bring it to perfection, and mature its fruit. Therefore, most holy Cross, I select Thee as the stay and support of this little work. Dear and acceptable, I trust, will be the offering I make of it to God. The value and merit of the subject have contributed much towards confirming me in my design; because, all that is good and salutary in the following pages is derived from the mysteries operated through Thee on Calvary. Upon Thee the great work of our redemption was consummated; from Thee hung that Cluster of Cypress that sprang up in the fertile vineyard of Engaddi, and which, taken down from the Cross, and pressed in devout meditation, yields a most precious juice that imparts strength and sanctity to the souls of men. Bitter, indeed, is the draught, because distilled by compunction and sorrow; but, as salutary compunction and

penitential tears are the consolation of the just, this beverage, from its very bitterness, becomes a source of life and salvation: such is the vigor it infuses, that the soul that courageously lifts it to its parched and thirsting lips is forced to exclaim: How sweet, how good, how salutary, O Lord, is the Chalice of Thy Passion! In meditating the truths of faith, we catch a glimpse of the beatific vision, and taste a few drops of that torrent of delight that inebriates the souls of the elect. Now, how full of comfort will be the contemplation of Thee, O Holy Cross, since Thou presentest to us an open fountain, whence through the wounds of our Redeemer, we may draw the joys of Paradise! One drop of the blood of Jesus is sufficient to heal all the sorrows of this life. All, in this troubled world, must drink, by turn, of the chalice of affliction, but it often happens that the just, whilst sipping the bitter potion, find, in Thy remembrance, strength and consolation of spirit; because they behold and understand in Thee the symbol and mystery of that wood that took away all bitterness from the waters of which the children of Israel joyfully drank in their passage to the land of promise. Blessed and happy shall I esteem myself, and fully compensated should I, by this work, bring some to a better knowledge of our Divine Saviour, and induce them to study and acquire the lessons of salvation. He addressed to us from Thee, as from a pulpit of anguish; so that the duties of this great and Holy Week may be performed, not through mere customs, but with sentiments of faith and piety. May I be the first to profit by it; and being more and more confirmed in the contempt of terrestrial things, and comforted by the hopes of eternal bliss, may I keep the eye of the spirit immovably fixed on Him, who was immovably fastened to Thee, even

unto death, for love of me! I am already on the brink of eternity, and weary, not so much from the fatigues of the journey as from longing of spirit. I desire, sacred Tree of Life, to spend under Thy shade the few remaining days of my exile. Do Thou correct my vitiated palate, so that Thy fruits may become to me most sweet and savory. An ancient prophet, worn out by the length and toils of the way, and unable to continue his journey, lay down to rest under a juniper-tree—which being covered with thorns was a figure of the Tree of the Cross; he was aroused from his slumbers by an angel of the Lord, and received strength sufficient to prosecute his journey—for the road was still long to Horeb's Mount. I have not the strong and fervent spirit of that holy man. According to all appearances, I am near the term of my pilgrimage; I have now but a short way to travel. This, however, troubles me not; beneath Thy refreshing shade, O blessed Tree, I find all my happiness. Here, let me sleep! Let me, O sign of faith, here end my days and so enter into eternal rest.



INTRODUCTION.

THROUGH a sense of justice and religion, the Church has consecrated various parts of the year to the memory of those high mysteries that form the objects of our faith and the foundation of our hopes. We know that, from the time of the Apostles, there have been certain days of greater solemnity, which the faithful, more united in spirit than in person, assemble to celebrate. Without this, Jesus Christ, and our salvation and redemption obtained through Him, would easily be forgotten; whilst the great mysteries of Faith, far from falling into oblivion, should be constantly present to the Christian's mind. However, the weakness of our nature will not admit of this continual preoccupation whilst we linger here below; nor do the cares of life permit it, though limited by a just moderation.

In Heaven only, shall we have strength and opportunity for this unceasing contemplation, because in the absence of every necessity, and all other occupations, our sole employment will be that of enjoying, loving, and praising God throughout a blessed eternity. So long as we are on earth, we cannot live without laboring and being busied about many things. The Lord has so ordained it. He has imposed this necessity upon us in punishment of the sin of our first parents. He is content with reserving to

Himself certain days and seasons, which are in fact for Him, and at the same time for ourselves; for, having in view our sanctification by the sanctification of these solemnities, He wills that we purchase our eternal weal by the honor we render Him. To this effect, the Holy Church, for the reanimating of our faith and the exercising of our piety, so wisely regulates the course of the year, that we are constantly engaged in celebrating some one or other mystery of our Faith; and so the days of this mortal life glide by in the worship of God, and our minds and hearts are ever fixed on some great object of religion.

The most remarkable and holy of these seasons, are such as are set apart for the solemnization of the passion and resurrection of Jesus Christ. To understand the mystery of the Cross, to be moved thereby, and to render it availing, is the great knowledge and interest of the Christian. The resurrection of Jesus Christ is one of the strongest arguments of His divinity. So intimately does the fruit of our redemption depend upon it, that St. Paul hesitates not to assert, that without the resurrection of the dead, which is a consequence of the resurrection of Christ, our faith would be vain, because our hope would remain void. Therefore, the Church, anxious to please God and assist us, endeavors, by every care and attention, to inspire the faithful with veneration for this mystery, and give them the means of deriving profit therefrom. The Church has consecrated a considerable time to both these solemnities, causing that of the passion of Jesus Christ to be preceded by forty days of penance, and that of the resurrection to be followed by fifty days of rejoicing. The season of Lent, by which we pay a tithe of the year to the Author of life, being a commemoration of the extraordinary and miraculous fast, by which our Redeemer prepared Himself

for the preaching of the Gospel, is thought to have descended to us through apostolic tradition, and has, from the most ancient times, been observed and commanded as a universal custom and holy precept. It was subsequently thought just and proper to celebrate it, as the most suitable time, immediately before the days that commemorate the painful death and glorious resurrection of our Redeemer. It is just and necessary that we pay a tribute of penance to the Cross, and share, in some degree, the sorrows of a God crucified; for we have been taught that we shall partake of His glory, only inasmuch as we shall have participated in His sufferings. Moreover, the sufferings and death of our Redeemer impart merit and value to our works and supply the deficiencies of our satisfaction.

The Gospel adduced the approach of the kingdom of God as a motive of penance—and it behooved even Jesus Christ to suffer and so to enter into His glory. Therefore the austerities of these days of mortification, serve as a preparation for the enjoyment of God's kingdom, brought to us by means of the resurrection, and the reception of the fruits of salvation, obtained for us by the death and resurrection of Jesus Christ. Such is the opinion of the holy Fathers.

Then follows the Paschal season, a mysterious period of fifty days, terminated by the solemn Feast of Pentecost: a season which has its own sacred mystery,—one that is alike memorable to Christian and to Jew.

Fifty days after their flight from Egypt, the Hebrews received the ancient law written on tables of stone on Mt. Sinai. And precisely fifty days after the Pasch, on which our Lord arose from the dead, and we were delivered from the servitude of sin, followed the descent of the Holy Spirit, engraving on our hearts the new law of Charity.

That the Paschal sacrament may not be forgotten, all that interval is spent in its joyful commemoration.

The Church continues to inspire the faithful with affection for this mystery, comforting them in gladness of spirit, fortifying them against the vain and deceitful pleasures of the world; loving to behold them all resuscitated with Christ; imparting to them that newness of life—which the Holy Spirit finally perfects, by affixing thereto His seal.

These two seasons, consecrated to the memory of the passion, death and resurrection of our Lord, include, as St. Augustine teaches, another mystery. The forty days of penance preceding Easter, are a figure of this mortal life which is a time of labor and sorrow; the fifty days that follow, prefigure eternal life,—a life of perfect repose and happiness.

Days of affliction and penance are not merely those on which we fast; the entire life of a Christian, according to the Council of Trent, is none other than a life of penance. Not Lent only, but the whole season of mortality is that acceptable time, including the days of salvation—that have been granted to us, and which, well employed, will produce fruits of eternal blessedness. We pass from labor to rest. The Paschal solemnity succeeds Lent. Thus shall the sufferings and anguish of earth be followed by the rewards and consolations of heaven. If we are afflicted here below, we shall rejoice above. Therefore we are commanded to celebrate two seasons—one before Easter in sorrow, the other after that festival in joy. We have a figure and example of this, in the person of our Chief, Jesus Christ. His passion represents the time of our trials and fatigues—which is that of the present life. His resurrection represents our blessed life to come.

Herein we have the accomplishment of all the mysteries through which He passed to conduct us to life eternal.

By reason of those great truths, the Church has always required of her children a particular devotion to these holy seasons. She has, it is true, relaxed much from her primitive fervor, and many austere practices of ancient discipline have fallen into disuse. But it will ever be good and praiseworthy, as an incentive to piety, and an instructive lesson, to call to mind the former customs of the Church, and the examples of the early ages of Christianity, when the obligations of a Christian life were better known and practised than they are at present. Then, too, was the intention, for which these holy days were set apart, better understood and fulfilled. Each one can examine and see for himself how easy is the Lent of the present day, compared with that observed in ancient times. And since some cannot comply with the just laws and painful precepts of fasting, when the Church benignly condescends to our weakness of spirit, let us, at least, be exact in observing the few and easy practices that still exist.

Church history and the holy Fathers tell us how the primitive Christians conducted themselves, and what were their employments during this salutary time. They tell us how they sanctified the fast by liberal alms, holy discourses, long prayers, continual vigils, extraordinary macerations of the flesh, severe mortification of spirit, and above all, purity of conscience, that their penitential works might be meritorious and prove acceptable to God. Penance was imposed at the beginning of Lent on such penitents as were to be reconciled at Easter. It was proper that they should long bewail their crimes, and, covered with confusion, clothed in sackcloth and ashes,

pass through the several sorrowful stages of penance, before being admitted at Easter, to the communion of the divine mysteries. Thus Lent came to be observed. But prayers and works of piety were redoubled with increased fervor during Holy Week. Alms were more abundant, vigils longer, fasting more austere. Some passed the whole week, others some days without breaking their fast; and it was commonly called Xerophagy, because nothing was eaten but dry food without seasoning, or bread and water with a little salt.

The majority of the faithful have greatly degenerated from their first fervor; but the spirit of the Church is still the same, and her intention is, that these days be spent in recollection and holy sadness. Many and varied are the sentiments that move the Church during the remainder of the year. Now, she is engaged in blessing God; anon, in imploring His mercy; at one time, she discovers to Him her necessities; again, she confesses our miseries, begs the assistance of Heaven, commemorates the Divine benefits, sings the wonders, or magnifies the greatness of the Most High and adores the Supreme Majesty. Praise, prayer, thanksgiving, and the like animate her exercises of piety. She rejects none that is worthy of the sanctuary. But in Holy Week, she can only bewail the sorrows and death of her Spouse. Her ceremonies are devoid of pomp, her altars divested of costly ornaments. Her office is no longer enriched with harmonious hymns. In a word, she leads her children to compunction by her example.

In Paschal week her sentiments are quite different,—she, who during the melancholy days of the passion, encompassed by sorrowful objects, lay bathed in tears and veiled in grief,—forgets her tears at the approach of

Easter, arrays herself in festive garb, and full of joy and gladness, glories, rejoices in, and celebrates with all possible festivity, the solemnity of our Saviour's resurrection, so that the House of God re-echoes with canticles of praise and thanksgiving. Fasts now cease, for it is not meet to fast in the presence of the bridegroom; and since the Spouse is freed from pain and has risen from the dead, the Church suddenly casts aside all the cares, the sorrows, the weariness of penance. Clear, joyous, magnificent, and triumphal are those days. And as this time, as has been already said, wears the impress of a blessed eternity, and is a figure of the beautiful life of Paradise, the Church continually repeats that allelujah which we know from Scripture to be the praise rendered to God in the heavenly Jerusalem.

Thus the Church emerges from Lent, a figure of the afflictions of this mortal life, and enters upon the Paschal season, a figure of our passage to eternal beatitude. We can only reach eternal life by eternal ways, and by these ways does the Church conduct her children. Our ways are: our affections, our thoughts, our views, our desires, whereas the Church does nothing but inspire us with the love and desire of Heaven. She teaches us that being assimilated to Christ in his death, we shall likewise be in His resurrection; but being regenerated and resuscitated with Christ, we must pass over terrestrial things and fix our glance on those of eternity. Therefore, she continually repeats, that if we be new risen with Christ, we must despise that which is earthly and turn all our affections and desires towards Heaven.

It is also worthy of remark, that as our Divine Saviour during His season worked the greatest wonders that appertain to the mystery of our redemption, so the Church

has reserved for these two weeks the most august and holy of her ceremonies.

The Sacraments sprang from the open side of our Redeemer, and full of the merits of His blood, in plenitude of life and salvation they flowed throughout the Church. God was appeased by the death of the Redeemer; heaven and earth were reconciled.

Through the glorious resurrection of Jesus Christ, the world's redemption was completed, the kingdom of God re-established, and Jesus Christ, before ascending to Heaven, declared the whole system of this kingdom to His Apostles. In their person, He left to the Church that supreme authority which He had received from His Father, and it is during this very season that He performs the greater part of those great and sacred works which her Divine Spouse authorizes and commands her to fulfil.

At this time baptism is solemnly administered, sinners are reconciled, priests are ordained, the Paschal communion is distributed.

The Church blesses and renews the materials that subserve to her great mysteries throughout the year: she blesses the water that renders her a fruitful mother, the fire that enlightens her, the incense which is to burn before God in the odor of sweetness; she consecrates the oils that are destined to sanctify the sacred temples, anoint her sick members, consecrate her ministers, and form all the chosen ones of her race into a holy and royal priesthood. She washes and purifies her altars, on which the sacrifice that nourishes and sanctifies her is daily offered, teaching us thereby to imbibe a new spirit, and purify our souls and consciences from the old leaven and infection of sin, that we may be new men, men of evangelical sim-

plicity and sincerity, according to the signification of the unleavened bread.

God having resolved to save man, and to save him by the death and resurrection of His Son, confirmed His Church in the immutable belief of these two mysteries: the ignominy of the Cross and the glory of the Resurrection. This is the end of all the figures, mysteries, and sacrifices. Both the Paschal Lamb and the sacrifices of the Ancient Law denoted that the death and blood of the innocent would be the price of our redemption, the source of our salvation. Our Baptism, our Eucharist, and all the other sacraments, tell us that the incarnation, death, and resurrection of the Redeemer have taken place. And the Church, collecting, during these days, the predictions of the Prophets and the narratives of the Apostles, relating the prophecies and figures that contain the promises, and representing the things included in the promises, manifests a beautiful correspondence between truth and figure, shade and light, letter and spirit, promises and facts, to show that our hopes have been fulfilled.

All that is seen and heard during this time is mysterious and instructive. Therefore, the holy and Divine events which they commemorate merit to be particularly studied and observed. It is of the utmost importance to enter into the spirit of the Church, that we may reap advantage from these pious exercises. In all her festivals and sacred functions the spirit and intention of the Church is to give the faithful continual occupation of mind and heart, or rather to feed the spirit with the consideration of such truths as she presents to them, to exercise their hearts in holy affections adapted to these divine truths; and, to render these thoughts and affections available, she desires them to be accompanied by works of Christian piety.

It is a pious and almost universal practice to recite the office of this Great Week. Good Christians make it a duty to hasten to these sacred functions, and pass these holy days in recollection and prayer. Therefore, it will ever be good and praiseworthy to promote these devotions; and, since the children of the Church assist at them, enable them to do so with spiritual delight and profit, so that the exterior observances may be accompanied by the thoughts and holy affections of the spirit, which alone can impart merit to our good works. The Lord has declared that He requires greater justice and more exact observance in His kingdom than was practised by the Pharisees. And surely, the greater the favor, the more ample the concession, the more binding are the obligations,—and it is but just that observances of truth and light, such as ours, should be practised with more fervor and piety than were those of the ancient law, which were only shadows and figures.

The ceremonies of this season are peculiar, distinct, and different from those of other festivals. Nor are they intended merely for the eye. The Church proposes them to us, and performs them, to keep our minds exercised in pious meditations, our hearts in holy affections, and the whole man religiously employed,—thus forming in us a holy custom. And, if we should be attentive to all other festivals, we must apply ourselves to these with redoubled assiduity and love.

This gives value to a work which explains the mystic ceremonies, the prayers, and gives from time to time, as much as possible, the signification of all that we see and hear; which information cannot but contribute greatly to our spiritual profit.

There is, probably, no portion of the Holy Scriptures

so replete with instruction, holy affections, and mysteries, and so calculated to lift the mind to Heaven, as the Psalms. Wherefore the Church draws from them the principal part of her office. The holy Fathers have inculcated nothing more strongly, than that we enter into the sentiment and thoughts of the prophet who wrote them, and obey with a willing heart the emotions of the Holy Spirit who dictated them. We weep when the Psalmist weeps, pray when he prays, rejoice when he exults, confide when he trusts, fear when he menaces, yield to compunction when the Psalmist speaks of penance. Thus we have, at the same time, the consolation of offering to God the Divine Word, and the grace of exercising our hearts in heavenly affections. The Psalms which the Church recites during this holy season were, for the most part, composed in time of trial, persecution, and combat; when David was harassed, and his life sought by his enemies, who laid snares around him, and conspired for his kingdom. Nor was it until after long and obstinate proofs of valor, firmness, and patience, that he obtained his throne, although it belonged to him by right of the sacred unction he had received from Samuel. This is a striking figure of Jesus Christ, persecuted and opposed in His own person, and in that of His Church, which is properly that kingdom of David which was foretold in the time of Abraham. Jesus Christ attained His kingdom only by the way of sufferings and death; and the Church, amid persecutions and martyrdoms, has so increased in greatness and power as to extend over the whole earth. Therefore, David, in joy of spirit, sings not his hard battles only, but his splendid victories and glorious conquests; because, inspired from on high, he sought to form a beautiful and perfect figure of his great descendant, who is for

us the Author of liberty, of royalty, of victory, and of peace.

The Church has purposely selected them for our comfort and instruction; and we, to second her intentions, will give a brief summary and simple idea of each one.

But truth and heavenly wisdom are better learned by prayer than study; for it belongs to God to mollify the heart, and dissipate the darkness of the mind. Not he that listens, sees, hears, and understands, shall be saved, but he that practises. It is, therefore, meet, that we humbly and perseveringly implore of God the gift of a clear, practical understanding,—an understanding that enlightens the mind, strengthens the heart, regulates the application, so that we may see, hear, read, and understand, with much Christian profit, all that the Church utters and practises with a wisdom truly Divine.



THE
ORDINARY OF THE MASS.

The Priest at the foot of the Altar makes the sign of the Cross, saying :

<p>IN nomine Patris, et Filii, et Spiritus sancti. Amen.</p>	<p>IN the name of the Father, and of the Son, and of the Holy Ghost Amen.</p>
---	--

<p>Ÿ. Introibo ad altare Dei.</p>	<p>Ÿ. I will go in to the Altar of God.</p>
--	--

<p>R. Ad Deum, qui læti- ficat juventutem meam.</p>	<p>R. To God who giveth joy to my youth.</p>
--	---

PSALM 42.

This Psalm is omitted during the Holy Week, except on Holy Saturday.

<p>JUDICA me Deus, et discerne causam meam de gente non sancta: ab ho- mine iniquo et doloso erue me.</p>	<p>JUDGE me, O God! and distinguish my cause from the nation, that is not holy; deliver me from the unjust, and deceitful man.</p>
--	---

<p>Quia tu es Deus forti- tudo mea: quare me re- pulisti? et quare tristis in-</p>	<p>For thou art God, my strength: why hast thou cast me off? and why do</p>
---	--

cedo, dum affligit me inimicus?.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

Confitebor tibi in ci-thara, Deus, Deus meus: quare tristis es ~~anima~~ mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio, et Spiritui sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

℣. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

℣. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

I go sorrowful, whilst the enemy afflicteth me?

Send forth thy light, and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

And I will go in to the Altar of God: to God, who giveth joy to my youth.

To thee, O Lord, my God! I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. I will go in to the Altar of God.

R. To God, who giveth joy to my youth.

℣. Our help is in the name of the Lord.

R. Who made heaven and earth.

Confiteor Deo omnipotenti, &c.

℣. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

R. Amen.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

℣. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

I confess to Almighty God, &c.

℣. May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to everlasting life

R. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints and to thee, Father; that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord, our God, for me.

℣. May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

R. Amen.

Ÿ. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

Ÿ. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

Ÿ. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

Ÿ. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Ÿ. May the Almighty, and merciful Lord give us pardon, absolution and remission of our sins.

R. Amen.

Ÿ. Thou wilt turn, O God! and bring us to life.

R. And thy people shall rejoice in thee.

Ÿ. Show us, O Lord! thy mercy.

R. And grant us thy salvation.

Ÿ. O Lord! hear my prayer.

R. And let my cry come unto thee.

Ÿ. The Lord be with you.

R. And with thy spirit.

Let us pray.

The Priest says the following prayers in a low voice.

AUFER a nobis, quæsumus Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire: per Christum Dominum nostrum. Amen.

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquæ hinc sunt, et omnium Sanctorum: ut

TAKE from us our iniquities, we beseech thee, O Lord! that we may be worthy to enter with pure minds into the Holy of holies; through Christ, our Lord. Amen.

We beseech thee, O Lord! by the merits of thy saints, whose relics are here, and of all the saints,

indulgere digneris omnia peccata mea. Amen. that thou wouldst vouchsafe to forgive me all my sins. Amen.

Then he goes to the Book at the corner of the Altar, and making the sign of the Cross, recites the Introit aloud. Afterwards, returning to the middle of the Altar, he says :

℣. KYRIE eleison.

℞. Kyrie eleison.

℣. Kyrie eleison.

℞. Christe eleison.

℣. Christe eleison.

℞. Christe eleison.

℣. Kyrie eleison.

℞. Kyrie eleison.

℣. Kyrie eleison.

℣. LORD! have mercy on us. ℞. Lord! have mercy on us. ℣. Lord! have mercy on us. ℞. Christ! have mercy on us. ℣. Christ! have mercy on us. ℞. Christ! have mercy on us. ℣. Lord! have mercy on us. ℞. Lord! have mercy on us. ℣. Lord! have mercy on us.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, agnus Dei; Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui se-

Glory be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord, God! heavenly King! O God, the Father Almighty! O Lord Jesus Christ, the only begotten son! O Lord, God! Lamb of God! Son of the Father! O thou who takest away the sins of the world! have mercy on us. O thou who takest away the sins of the

3*

des ad dexteram Patris,
miserere nobis. Quoniam
tu solus sanctus, tu solus
Dominus, tu solus altissi-
mus, Jesu Christe, cum
sancto Spiritu, in gloria
Dei Patris. Amen.

world! receive our prayer.
O thou who sittest at the
right hand of the Father!
have mercy on us. For
thou alone art holy; thou
alone art Lord; thou alone
art the most high, O Jesus
Christ! together with the
Holy Ghost, in the glory
of God, the Father. Amen.

The Priest turning to the People, says:

✠. DOMINUS vobis-
cum.

R. Et cum spiritu tuo.

✠. THE Lord be with
you.

R. And with thy spirit.

*The Collect, Epistle, &c. being said, the Priest goes to the middle
of the Altar, and says:*

MUNDA cor meum ac
labia mea, omnipotens De-
us, qui labia Isaïæ Pro-
phetæ calculo mundasti
ignito: ita me tua grata
miseratione dignare mun-
dare, ut sanctum evange-
lium tuum digne valeam
nuntiare, per Christum Do-
minum nostrum. Amen.

Jube Domine benedi-
cere.

Dominus sit in corde
meo, et in labiis meis: ut
digne et competenter an-

CLEANSE my heart
and my lips, O Almighty
God! who, with a fiery
coal, didst cleanse the lips
of the prophet Isaiah;
vouchsafe through thy
gracious mercy, so to
cleanse me that I may
worthily declare thy holy
gospel; through Christ,
our Lord. Amen.

Bless me, O Lord!

The Lord be in my heart
and on my lips, that I may
worthily, and in a becom-

nuntiem evangelium suum. ing manner announce his
Amen. gospel. Amen.

Before reading the Gospel, the Priest says :

Ÿ. DOMINUS vobis- Ÿ. THE Lord be with
cum. you.
R. Et cum spiritu tuo. R. And with thy spirit.

At the end of the Gospel, the Clerk says :

R. LAUS tibi, Christe. R. PRAISE be to thee,
O Christ !

And the Priest kisses the Book, saying :

PER evangelica dicta BY the Words of the
deleantur nostra delicta. Gospel may our sins be
blotted out.

*After which he goes to the middle of the Altar, and says the
Nicene Creed aloud.*

<p>CREDO in unum De- um, Patrem omnipoten- tem, factorem cœli et ter- ræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Chris- tum, Filium Dei unigeni- tum. Et ex Patre natum ante omnia sæcula. De- um de Deo, lumen de lumine, Deum verum de Deo vero Genitum non factum, consubstantialem Patri, per quem omnia fac- ta sunt. Qui propter nos</p>	<p>I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God, Light of Light, true God of true God: begot- ten, not made; consub- stantial with the Father, by whom all things were made. Who for us men,</p>
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homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu sancto ex Maria virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum sanctum, Dominum et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismam in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

✠. Dominus vobiscum.

and for our Salvation came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was also crucified for us: suffered under Pontius Pilate, and was buried. And rose again the third day, according to the Scriptures. And ascended into heaven: sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost, the Lord, and giver of life: who proceedeth from the Father and the Son. Who with the Father and the Son is equally adored and glorified: who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

✠. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

The Priest says the offertory and makes the oblation of the Bread that is to be consecrated, saying :

SUSCIPE, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

RECEIVE, O holy Father, Almighty and eternal God! this unspotted Host, which I, thy unworthy servant, offer to thee, my true and living God, for my innumerable sins, offences and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail me and them unto salvation, and life everlasting. Amen.

He puts wine and water into the chalice, saying :

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus sancti

O GOD! who in creating human nature, didst wonderfully dignify it, and who didst still more wonderfully reform it: grant that by the mystery of this water and wine, we may be made partakers of his divinity, who was graciously pleased to become partaker of our humanity, Jesus Christ thy Son, our Lord: who with thee and the

Deus: per omnia sæcula
sæculorum. Amen.

Holy Ghost, liveth and
reigneth one God, for ever
and ever. Amen.

Oblation of the chalice.

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE offer unto thee, O Lord! the chalice of Salvation, beseeching thy clemency; that it may ascend before thy divine majesty, as a sweet odor for our salvation, and for that of the whole world. Amen.

Then bowing down, he says:

IN spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

IN a spirit of humility, and with contrition of heart, we pray thee, O Lord! to make us acceptable to thee; and let our sacrifice be so performed this day, in thy sight, that it may be pleasing to thee, O Lord, our God!

After which, lifting up his eyes to Heaven, he blesses the Bread and Wine, saying:

VENI sanctificator, omnipotens æterne Deus: et benedic hoc sacrificium tuo sancto nomini præparatum.

COME, O Almighty Sanctifier, eternal God! and bless this Sacrifice, prepared for the honor of thy Holy name.

The following blessing of the Incense and the incensing of the Altar, as far as Lavabo, is omitted in private Masses.

PER intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

BY the intercession of blessed Michael, the Archangel, standing at the right hand of the Altar of Incense, and of all the elect, may the Lord bless this incense, and receive it as a sweet odor; through Christ our Lord. Amen.

While he incenses the Offerings, he says :

INCENSUM istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

MAY this incense, which thou hast blessed, ascend to thee, O Lord ! and may thy mercy descend upon us.

Then he incenses the Altar, saying :

DIRIGATUR, Domine, oratio mea sicut incensum in conspectu tuo; elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

LET my prayer, O Lord ! be directed as incense in thy sight: the lifting up of my hands, an evening sacrifice. Set a watch, O Lord ! before my mouth, and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving the censer to the Deacon, he says :

ACCENDAT in nobis

MAY the Lord kindle

Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

in us the fire of his love, and the flame of eternal charity. Amen.

Then he goes to the corner of the Altar, and washes his fingers, saying :

LAVABO inter innocentes manus meas : et circumdabo altare tuum, Domine.

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum ; redime me, et miserere mei.

Pes meus stetit in directo : et ecclesiis benedicam te, Domine.

Gloria Patri, &c.

I WILL wash my hands among the innocent, and will compass thy Altar, O Lord !

That I may hear the voice of thy praise, and tell all thy wondrous works.

I have loved, O Lord ! the beauty of thy house ; and the place where thy glory dwelleth.

Take not away my soul, O God ! with the wicked, nor my life with bloody men.

In whose hands are iniquities : their right hand is filled with gifts.

But as for me, I have walked in my innocence ; redeem me, and have mercy on me.

My foot hath stood in the direct way ; in the churches I will bless thee, O Lord !

Glory, &c.

Having returned to the middle of the Altar, bowing down, he says :

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus, ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini nostri; et in honore beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

RECEIVE, O Holy Trinity! this oblation, which we make to thee, in memory of the passion, resurrection and ascension of our Lord Jesus Christ; and in honor of the blessed Mary ever Virgin; of blessed John the Baptist; of the holy Apostles Peter and Paul, of these, and of all the Saints; that it may avail to their honor, and to our salvation; and may they vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth; through the same Christ, our Lord. Amen.

Then turning to the People, he says :

ORATE, Fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

PRAY, Brethren! that my Sacrifice and yours, may be acceptable to God, the Father Almighty.

The Clerk answers in the name of the People :

SUSCIPIAT Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem

MAY the Lord receive this Sacrifice from thy hands, to the praise and glory of his name, to our

quoque nostram, totiusque Ecclesiæ suæ sanctæ. benefit also, and to that of all his Holy Church.

The Priest in a low voice, says :

Amen.

Amen.

That which follows is said aloud.

PER omnia sæcula sæculorum. WORLD without end.

R. Amen.

R. Amen.

Ÿ. Dominus vobiscum.

Ÿ. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Ÿ. Sursum corda.

Ÿ. Lift up your hearts.

R. Habemus ad Dominum.

R. We have them lifted up to the Lord.

Ÿ. Gratias agamus Domino Deo nostro.

Ÿ. Let us give thanks to the Lord, our God.

R. Dignum et justum est.

R. It is meet and just.

The Priest says the Preface of the day, after which is said :

SANCTUS, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

HOLY, holy, holy, Lord God of hosts! the Heavens, and the earth, are full of thy glory, Hosanna in the highest! Blessed is he that cometh in the name of the Lord, Hosanna in the highest!

THE CANON OF THE MASS.

Here the Priest begins the Canon of the Mass, which is said in a low voice.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tua Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus.

WE, therefore, humbly pray and beseech thee, most merciful Father! through Jesus Christ, thy Son, our Lord, that thou wouldst accept and bless these gifts, these presents, these holy unspotted sacrifices: which, in the first place, we offer to thee, for thy holy Catholic church; to which vouchsafe to grant peace; preserve, unite, and govern it, throughout the whole world; together with thy servant, N., our chief bishop; N., our prelate; and all orthodox believers and professors of the Catholic and Apostolic faith.

The commemoration of the living.

MEMENTO, Domine, famulorum, famularumque tuarum N. et N.

BE mindful, O Lord! of thy servants N. and N.

Here he pauses a little, to call to his mind those he designs to pray for, and then continues:

ET omnium circumstantium, quorum tibi fides

AND all here present, whose faith and devotion

cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibi que reddunt vota sua æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosæ semper virginis Mariæ genetricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

are known to thee, for whom we offer, or who themselves offer thee this sacrifice of praise, for themselves and all that are dear to them; for the redemption of their souls, for the hope of their salvation and safety; and who now pay their vows to thee, the eternal, living, and true God.

Communicating with, and honoring the memory, in the first place, of the glorious ever Virgin Mary, mother of our God and Lord Jesus Christ; and, also, of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers grant that we may, in all things, be defended by the help of thy protection; through the same Christ our Lord. Amen.

The Priest spreads his hands over the offerings.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.

WE, therefore, beseech thee, O Lord! graciously to accept this oblation of our servitude, which is also that of thy whole family; dispose our days in thy peace: preserve us from eternal damnation, and place us in the number of thy elect; through Christ our Lord. Amen.

Vouchsafe, we beseech thee, O God! to make this oblation, in all things, blessed, approved, ratified, reasonable, and acceptable; that it may be made for us the body and blood of thy most beloved Son, our Lord, Jesus Christ;

Who, on the day before he suffered, took bread in his sacred and venerable hands, and with his eyes lifted up towards Heaven, to thee, O God! his Almighty Father, giving thee thanks, blessed it, broke it, and gave it to his disciples, saying: Take and eat ye all of this; FOR THIS IS MY BODY.

Here he adores the sacrament on his knees, and then elevates it for the adoration of the people. After which he proceeds to the consecration of the chalice, saying :

<p>SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes :</p>	<p>IN like manner, after he had supped, taking this ineffable chalice in his sacred and venerable hands, again giving thee thanks, he blessed it, and gave it to his disciples, saying: Take and drink ye all of this.</p>
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<p>HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.</p>	<p>FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT: A MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.</p>
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Then he adores the sacred blood, saying :

<p>HÆC quotiescumque feceritis, in mei memoriam facietis.</p>	<p>AS often as ye shall do these things, ye shall do them in remembrance of me.</p>
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After this he elevates it for the adoration of the people, and continues :

<p>UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resur-</p>	<p>WHEREFORE, O Lord! we thy servants, as also thy holy people, being mindful of the blessed passion of the same Christ, thy Son, our Lord, and of his</p>
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rectionis, sed et in cœlos gloriosæ ascensionis, offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti, et gratia replamur. Per eundem Chris-

resurrection from hell, as also of his glorious ascension into heaven, offer to thy most excellent majesty of thy own gifts and favors, a pure host, a holy host, an unspotted host, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert pleased to accept the offerings of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy High Priest Melchisedech offered to thee, a holy sacrifice, and unspotted victim.

We humbly beseech thee, O Almighty God! command these to be carried by the hands of thy holy Angel to thy altar above, in the presence of thy divine majesty; that as many as shall receive the most sacred body and blood of thy Son, from this altar, may be filled with every heavenly blessing and grace: through the

tum Dominum nostrum. same Christ, our Lord.
Amen. Amen.

The Commemoration of the Dead.

<p>MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.</p>	<p>REMEMBER also, O Lord! thy servants, N. and N. who are gone before us with the sign of faith, and repose in the sleep of peace.</p>
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Here he pauses a little, to pray for particular persons.

<p>IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis ut indulgeas deprecamur. Per eundem Christum Dominum nostrum. Amen.</p>	<p>TO these, O Lord! and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ, our Lord. Amen.</p>
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He strikes his breast, saying aloud the first words of the following Prayer:

<p>NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia,</p>	<p>TO us sinners also, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia,</p>
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Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor et gloria.

and all thy Saints; into whose company we beseech thee to admit us, not regarding our merit, but thy own gratuitous favor; though Christ, our Lord.

By whom, O Lord! thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee, God, the Father Almighty! in the unity of the Holy Ghost, all honor and glory.

Here he says aloud:

✠. PER omnia sæcula sæculorum.

R. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cælis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimitti-

✠. WORLD without end.

R. Amen.

Let us pray.

Instructed by thy wholesome precepts, and following thy divine institution, presume to say:

Our Father who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them, that trespass against

mus debitoribus nostris. us; and lead us not into
Et ne nos inducas in ten- temptation;
tationem.

R. Sed libero nos a R. But deliver us from
malo. evil.

The Priest in a low voice, says:

Amen.

Amen.

LIBERA nos, quæsu-
mus Domine, ab omnibus
malis, præteritis, præsen-
tibus et futuris: et inter-
cedente beata et gloriosa
semper virgine Dei geni-
trice Maria, cum beatis
apostolis tuis Petro et
Paulo, atque Andrea, et
omnibus Sanctis, da pro-
pitius pacem in diebus
nostris; ut ope misericor-
diæ tuæ adjuti, et a pec-
cato simus semper liberi,
et ab omni perturbatione
securi.

DELIVER us, we be-
seech thee, O Lord! from
all evils, past, present, and
to come; and by the in-
tercession of the blessed
and glorious ever virgin
Mary, mother of God, of
thy blessed apostles Peter
and Paul, and of Andrew,
and all the saints, merci-
fully grant peace in our
days; that by the assist-
ance of thy mercy, we
may be always free from
sin and secure from all
disturbance.

Breaking the Host, he says:

PER eundem Domi-
num nostrum Jesum Chris-
tum Filium tuum, qui
tecum vivit et regnat in
unitate Spiritus sancti
Deus: per omnia sæcula
sæculorum.

R. Amen.

Ÿ. Pax Domini sit sem-
per vobiscum.

THROUGH the same
Jesus Christ our Lord,
thy Son, who liveth and
reigneth with thee in the
unity of the Holy Ghost,
one God: world without
end.

R. Amen.

Ÿ. The peace of the
Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

He puts a particle of the host into the chalice, saying :

HÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ be to us, that receive them, effectual to eternal life. Amen.

After this, bowing down, he strikes his breast, saying aloud :

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

LAMB of God! who takest away the sins of the world; have mercy on us.

Lamb of God! who takest away the sins of the world; have mercy on us.

Lamb of God! who takest away the sins of the world; grant us peace.

The following Prayers are said in a low voice :

DOMINE Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

LORD Jesus Christ! who didst say to thy apostles: I leave you peace, my peace I give you; look not on my sins, but on the faith of thy Church; and vouchsafe to grant it that peace and union, which are according to thy will; who livest and reignest, God, for ever and ever. Amen.

In solemn masses, after this Prayer, the Priest gives the kiss of peace to the Deacon, saying :

✠. Pax tecum.

✠. Peace be with thee.

To which the Deacon answers :

R. Et cum spiritu tuo.

R. And with thy spirit.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

LORD, Jesus Christ! Son of the living God! who, according to the will of the Father, and by the co-operation of the Holy Ghost, hast through thy death given life to the world; deliver me by this thy most sacred body and blood from all iniquities, and from all evils; make me always obedient to thy commandments, and never suffer me to be separated from thee; who with the same God, the Father, and Holy Ghost, livest and reignest, God, for ever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre in unitate Spiritus

Let not the participation of thy body, O Lord, Jesus Christ! which, though unworthy, I presume to receive, turn to my judgment and condemnation; but through thy mercy, let it be for me an effectual safeguard and remedy of soul and body: who with God, the Father, and the

sancti Deus, per omnia **Holy Ghost, livest and**
sæcula sæculorum. Amen. **reignest, one God, for ever**
and ever. Amen.

Taking the Host in his hands, he says :

PANEM cœlestem accipiam, et nomen Domini invocabo. **I WILL** take the heavenly bread, and invoke the name of the Lord.

Then striking his breast thrice, he says :

DOMINE, non sum dignus, ut intres sub tectam meum; sed tantum dic verbo, et sanabitur anima mea.

After this he receives the Blessed Sacrament, saying :

<p>CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.</p>	<p>THE body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.</p>
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After a little pause, he gathers the fragments, and takes the Chalice, saying:

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab iniunicis meis salvus ero.

Then he receives the sacred blood, saying :

<p>SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.</p>	<p>THE blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.</p>
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Whilst the Clerk pours wine into the Chalice, he says :

<p>QUOD ore sumpsimus, Domine, pura mente ca- piamus: et de munere temporali fiat nobis reme- dium sempiternum.</p>	<p>GRANT, O Lord! that what we have taken with our mouth, we may receive with a pure mind, and that of a temporal gift, it may prove an everlasting re- medy.</p>
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Whilst he washes his fingers over the Chalice with wine and water, he says :

<p>CORPUS tuum, Do- mine, quod sumpsi, et san- guis quem potavi, adhæ- reat visceribus meis: et præsta, ut in me non re- maneant scelerum macula, quem pura et sancta re- fecerunt sacramenta: qui vivis et regnas in sæcula sæculorum. Amen.</p>	<p>MAY thy body, O Lord! which I have received, and thy blood, which I have drunk, cleave to my bowels; and grant, that no stain of sin may remain in me, who have been nourished with thy pure and holy sac- rament: who livest and reignest, for ever and ever. Amen.</p>
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The book is moved to the Epistle side of the Altar, where he says aloud the Communion. Then turning to the middle of the Altar, he turns towards the people, and says :

<p>Ÿ. DOMINUS vobis- cum. R. Et cum spiritu tuo.</p>	<p>Ÿ. THE Lord be with you. R. And with thy spirit.</p>
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He says the prayer called Post-communion, and turning again to the people, says :

V. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Ÿ. Benedicamus Do-
mino.

R. Deo gratias.

**Y. THE Lord be with
you.**

R. And with thy spirit.

W. Let us bless the Lord.

R. Thanks be to God.

After this, bowing in the Middle of the Altar, he says in a low voice :

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ: et præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihiq; et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile: per Christum Dominum nostrum. Amen.

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ: et præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile: per Christum Dominum nostrum. Amen.

LET this acknowledgment of my subjection, O holy Trinity! be pleasing to thee, and grant that this sacrifice, which I, though unworthy, have offered to thy divine majesty, may be acceptable to thee, and through thy mercy be propitiatory for me, and for all those for whom it hath been offered; through Christ our Lord. Amen.

Then the Priest having kissed the Altar, blesses the people, saying :

BENEDICAT vos omnipotens Deus, Pater et Filius et Spiritus sanctus. Amen.

BENEDICAT vos om- **MAY** Almighty God the
nipotens Deus, Pater et Father, Son, and Holy
Filius et Spiritus sanctus. Ghost, bless you. Amen.

And going to the Gospel side, he says ;

Ÿ. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Y. THE Lord be with you.

R. And with thy spirit.

℣. Initium sancti
Evangelii secundum Jo-
annem.

℞. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est, in ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem recepe-

℣. The beginning of the Holy Gospel, according to St. John.

℞. Glory be to thee, O Lord!

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and

runt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (*Hic genuflectitur.*) Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gr̃atias.

his own received him not. But as many as received him, to them he has given power to be made the sons of God, to them that believe in his name; who are born not of blood, nor of the will of flesh, nor of the will of man, but of God. (*Here kneel down.*) And the Word was made flesh, and dwelt among us; and we saw his glory, the glory as of the only-begotten Son of the Father, full of grace and truth.

R. Thanks be to God.

INTRODUCTION TO THE OFFICE OF PALM SUNDAY.

ON this day, the Church solemnly commemorates the triumphant entry which our Divine Saviour made, in an humble garb, into the city of Jerusalem, according to what had been foreseen and foretold by the Prophet Zacharias: "Behold, O daughter of Jerusalem, thy King will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt, the foal of an ass." Then it was, that a dense multitudo met and welcomed the Lord, bearing in their hands Palm and Olive branches, as a testimony of their applause.

This triumph is so memorable, that the Church has

thought proper to appoint a particular day for its annual commemoration, celebrating it in such a manner that it is not only represented, but in a certain measure renewed by the faithful. To this effect have the festival, the benediction and procession of Palms been instituted.

But as the actions of this people were mysteries and figures relating to us, and as the truth and efficacy of our observance consist in practising them, not merely according to the outward ceremony, but according to the force and virtue of the mystery and of the Holy Spirit—that is, with faith and charity, holy thoughts, and devout affections,—the Church does not so much intend to commemorate the past, as to portend the future, which is the glorious entry of the Redeemer and His elect into Heaven, after the universal judgment. Nor does it suffice her that we stop at the exterior ceremony; she desires that the exterior observance be united to interior holiness; and that we penetrate the meaning of the mystery by reflection and practice. To fulfil this intention, we must apply the mind to the consideration of these mysteries, exercise the spirit in appropriate affections, and enter upon the practice of Christian virtues. Such will be the acclamations and spiritual palms with which, united in spirit to the angelic throng, we shall meet and accompany the Lord, on the day of His pomp and triumph.

THE BLESSING OF THE PALMS.

THE Church blesses the Palms before distributing them to the faithful, because she is wont to consecrate by prayer and blessing sacred things and such as are destined for sacred purposes; thus giving us to understand that our works, of which these branches are symbols, cannot be acceptable to the Most High, nor salutary to us, unless through His grace they be rendered meritorious of eternal life.

It is thought, that formerly, besides the Mass of the day, there was another expressly for the Blessing of the Palms, because the ceremony is, of itself, the whole of a Mass, as far as the Canon. The Antiphon Hosanna is, as it were, the Introit; it has a Collect, Epistle, Gradual,

Gospel, and even a Preface. The remainder was very probably set aside when it was thought proper to say the same Mass for the office of the day and the Blessing of the Palms:—

Tierce being ended; after the sprinkling of the Holy Water, the Priest in a purple cope, but without a chasuble, with assistants vested in the usual manner, goes to bless the branches of palm, olive, or some other tree which are placed in the middle of the altar or at the Epistle side.

The choir first sings the Antiphon:

HOSANNA filio Da-	HOSANNA to the Son
vid: benedictus qui venit	of David! blessed is he that
in nomine Domini. O rex	comes in the name of the
Israel: Hosanna in excel-	Lord. O King of Israel!
sis.	Hosanna in the highest!

The Church begins this mysterious ceremony by the exclamations which, through the influence of the Holy Spirit, burst from the crowd when meeting the Saviour, they lifted up their voices, crying:

Hosanna to the Son of David! Blessed is he that comes in the name of our Lord.

Moved thus by a supreme, irresistible power, they acknowledged Him as the legitimate descendant of David, and the long-promised Messiah; and the Lord, in spite of His enemies,—to their confusion, and to the consolation of His followers,—drew from that good and simple people a public confession of His Divine mission.

We read in the epistle, that the children of Israel, in their flight from Egypt, found in the desert of Elim under many Palm trees, a place of repose, and refreshing fountains. Their murmurs, on account of the asperity of the road, having ceased, hunger excited others; and the Lord, whose patience never wearies, promised to provide them with miraculous bread sent from Heaven: this was the manna, a figure of the angelic bread of the divine Eucharist. As they received a counsel and command to keep themselves in readiness to see and enjoy the glory of the

Lord, so are we advised at this time to set about the necessary preparations for the Paschal Communion.

In one of the responses of the Gradual, mention is made of the impious council, held by the envious High Priests and Pharisees before Caiaphas, in which they resolved upon the death of the Redeemer. Christ's triumphant entry gave rise to that iniquitous assembly. The malignant wretches perceived, with anger, that He was more and more applauded every day, on account of the many miracles He wrought, and that the number of His followers was constantly increasing. The other response mentions the Prayer in the Garden, the more intimately to connect the mystery and symbol of the Olives, from which the place derives the name of Mt. Olivet. The Gospel contains an account of this entry.

The Priest standing at the Epistle side, without turning towards the people, says in the tone of seral Prayer:

✠. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, quem diligere et amare justitia est, ineffabilis gratiæ tuæ in nobis dona multiplica: et qui fecisti nos in morte Filii tui sperare quæ credimus; fac nos eodem resurgente pervenire quo tendimus: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per, &c.

✠. THE Lord be with you.

R. And with thy spirit.

Let us pray.

O God! whom to love is righteousness, multiply in our hearts the gifts of thy unspeakable grace; and as by the death of thy Son Thou hast made us hope for those things, which we believe, grant that by His resurrection we may arrive at the happy end of our journey: who liveth and reigneth, &c.

After this, the Sub-deacon sings the following lesson in Epistle tone, kissing, at the conclusion, the hand of the Priest.

LECTIO LIBRI EXODI *Cap.*
 xv. et xvi.

The lesson from the book
 of Exodus. *Chaps. xv.*
and xvi.

IN diebus illis: Venerunt filii Israel in Elim, ubi erant duodecim fontes aquarum, et septuaginta palmæ: et castrametati sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim et Sinai, quintodecimo die mensis secundi, postquam egressi sunt de terra Ægypti. Et murmuravit omnis congregatio filiorum Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos: Utinam mortui essemus per manum Domini in terra Ægypti, quando sedebamus super ollas carnis, et comedebamus panem in saturitate! Cur eduxistis nos in desertum istud, ut occideretis omnem multitudinem fame? Dixit autem Dominus ad Moysen: Ecce, ego pluam vobis panes de cœlo: egrediatur populus, et colligat quæ sufficiunt per singulos

In those days, the children of Israel came to Elim, where there were twelve fountains of water and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and eat bread to the full; why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses, Behold, I will rain bread

dies; ut tentem eum utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant: et sit duplum quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel: Vespere scietis quod Dominus eduxerit vos de terra Ægypti; et mane videbitis gloriam Domini.

R. Collegerunt Pontifices et Pharisei concilium, et dixerunt: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: * Et venient Romani, et tollent nostrum locum et gentem. V. Unus autem ex illis, Caiaphas nomine, cum esset Pontifex anni illius, prophetavit, dicens: Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt in-

from heaven for you; let the people go forth and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or not. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening ye shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning ye shall see the glory of the Lord.

R. The chief priests and the Pharisees gathered a council and said, What do we, for this man doth many miracles? If we let him alone so, all men will believe in him; * and the Romans will come and take away our place and nation. V. But one of them, named Caiaphas, being the high priest that year, said to them: It is expedient for you that one man die for the people, and that the whole nation perish not. From that day therefore

terficere eum, dicentes: *
Et venient, &c.

they devised to put him to death, saying: * And the Romans, &c.

Aliud. R. In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est, caro autem infirma; fiat voluntas tua. V. Vigilate, et orate, ut non intretis in tentationem. * Spiritus quidem, &c.

Another. R. On Mount Olivet he prayed to his Father; O Father! if it is possible, let this chalice pass from me. * The spirit indeed is willing, but the flesh is weak; thy will be done. V. Watch ye and pray, that ye enter not into temptation. * The spirit, &c.

Then the Deacon sings the following Gospel, with the usual ceremonies.

Sequentia sancti Evangelii secundum Matthæum. Cap. xxi. 1, 9.

A continuation of the Holy Gospel, according to St. Matthew, xxi. 1, 9.

IN illo tempore: Cum appropinquasset Jesus Jerosolymis, et venisset Bethphage ad montem Oliveti; tunc misit duos discipulos suos, dicens eis: Ite in castellum, quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi; et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut ad-

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; then he sent two disciples, saying to them, Go ye into the village that is over against you, and immediately ye will find an ass tied, and a colt with her; loose them, and bring them to me; and if any man shall say any thing to you, say ye that the Lord hath need of them, and forthwith he will let them go.

impleretur quod dictum est per prophetam dicentem: Dicite filiæ Sion: ecce rex tuus venit tibi mansuetus, sedens super asinam, et pullum, filium subjugalis. Euntes autem discipuli fecerunt sicut præcepit illis Jesus. Et adduxerunt asinam, et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem cædebant ramos de arboribus, et sternebant in via: turbæ autem, quæ præcedebant, et quæ sequebantur, clamabant, dicentes: Hosanna filio David: benedictus qui venit in nomine Domini.

Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitude that went before and that followed, cried saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

Here follows the Blessing of the Palms.

AS the rules of faith may be securely deduced from the methods of prayer, we have no better means of learning the meaning of these sacred ceremonies, than from the prayers of the Church.

She first beseeches the Lord to increase the faith of those who place their hope in Him; to shed abundantly upon us the gifts of His mercy and bless us, as when, to

give us a pledge and figure of the celestial benedictions, which He providently and liberally bestows on His Church, He blessed and enriched Noah with a numerous offspring, on his departure from the Ark; as He also blessed Moses in his flight from Egypt with the children of Israel. She implores Him mercifully to grant that we, bearing palm and olive branches, that is, being furnished with good and holy works, signified by these branches, may, through the merits of our Redeemer, be admitted into eternal joys.

Continuing the beautiful allusion to the Ark, she prays, that, as at the cessation of the deluge—the dove returned thereto, bearing in its beak an olive-branch, the symbol of safety and peace; so all those may rejoice in peace and health of soul and body, to whom the palms shall be distributed. So that, what is a sacrament and sign of grace, may be the remedy of our health, and that the places to which they may be carried, may enjoy celestial benefits and the Divine protection; the right hand of the Most High protecting those who have been redeemed by the blood of Christ.

Therefore it is a good and praiseworthy custom, to use these little branches of palm and olive to defend our fields, our dwellings, and our persons from unlucky accidents; especially to chase away the invisible powers of Hell; so that neither our labors, our repose, our goods, nor our persons, may be troubled by malignant spirits.

The Church prays for light, whereby we may obtain a profitable and salutary knowledge of these mysteries; then, adding instruction to prayer, she herself explains to us, that the branches of palm symbolize the victories that the Redeemer gained over the Prince of Death; and the olive-branches, that unction of mercy that He sheds over the earth. That happy people, instructed and moved from on high, understood that this festive array prefigured the battles which He, touched by our miseries, would wage against the Prince of Death, and the victories He would gain over him, by dying to give life to the world. Therefore, following the Divine dispensations, they went forth, in this spirit, to meet Him with olive-branches, to celebrate the glory of His triumph, and represent the abun-

dance of His mercies. The Church professes to believe, with a firm faith, that all these things, so fully signified, have been perfectly accomplished; wherefore, considering these circumstances and mysteries, she prays that it may be granted us to conquer death; and, that having been made members of Christ, we may obtain the grace of participating in his glorious resurrection.

Insomuch, the mysteries of the olive and palm branches represent to us the greatness of the victories, the glory of the triumphs of Jesus Christ, the unction of His grace, and the merit of our works.

The Blessing of the Palms. The Priest standing at the corner of the Epistle, says :

✠. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Auge fidem in te sperantium, Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua: benedicantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiæ multiplicasti Noe egredientem de arca, et Moysen exeuntem de Ægypto cum filiis Israel; ita nos portantes palmas at ramos olivarum, bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus æternum: qui tecum vivit

✠. THE Lord be with you.

R. And with thy spirit.

Let us pray.

Increase, O God! the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants; let thy manifold mercy come upon us, and let these branches of palm-trees or olive-trees be blessed; and as in a figure of the Church, Thou didst multiply Noah going out of the Ark, and Moses going out of Egypt with the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through

et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.
R. Amen.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Sursum corda.

R. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui gloriaris in consilio Sanctorum tuorum. Tibi enim serviunt creaturæ tuæ, quia te solum auctorem et Deum cognoscunt; et omnis factura tua te collaudat, et benedicunt te sancti tui: quia illud magnum Unigeniti tui nomen coram regibus et potestatibus hujus sæculi, libera voce confitentur. Cui assistunt Angeli et Archangeli, Throni et Dominationes;

Him into eternal joy: who with thee, and the Holy Ghost, liveth and reigneth, one God, world without end. R. Amen.

℣. The Lord be with you.

R. And with thy spirit.

℣. Lift up your hearts.

R. We have them lifted up to the Lord.

℣. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thee thanks, O holy Lord, Almighty Father, and eternal God! who art glorious in the assembly of thy Saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. The whole creation praiseth thee, and thy Saints bless thee; because they confess with freedom before the kings and powers of this world, the great name of thy only begotten Son: before whom

cumque omni militia cœlestis exercitus hymnum gloriæ tuæ concinunt, sine fine dicentes.

the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing the hymn of thy glory, saying without ceasing:

The Choir sings:

SANCTUS, sanctus, sanctus, Dominus Deus sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

HOLY, holy, holy, is the Lord God of hosts! The heavens and the earth are full of thy glory, Hosanna in the highest! Blessed is he that cometh in the name of the Lord, Hosanna in the highest!

Then the Priest says:

℣. **DOMINUS** vobiscum.

℞. Et cum spiritu tuo.

Oremus.

Petimus, Domine sancte, Pater omnipotens, æterne Deus, ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, benedicere et sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem

℣. **THE** Lord be with you.

℞. And with thy spirit.

Let us pray.

We beseech thee, O holy Lord, Almighty Father, eternal God! that Thou wouldst be pleased to bless and sanctify these branches which Thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill; that whoever receiveth it may find pro-

animæ et corporis, fiatque, Domine, nostræ salutis remedium, tuæ gratiæ sacramentum. Per Dominum, &c.

R. Amen.

Oremus.

Deus, qui dispersa congregas, et congregata conservas; qui populis obviam Jesu ramos portantibus benedixisti: benedic etiam hos ramos palmæ et olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt; ut in quocumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur: et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat, &c.

Oremus.

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus dispensationem nostræ salutis

tection of soul and body; and that it may prove, O Lord! the remedy of our salvation, and a sacred sign of thy grace; through our Lord, &c.

R. Amen.

Let us pray.

O God! who gatherest what is dispersed and preservest what is gathered: who didst bless the people that carried boughs to meet Jesus; bless † also these branches of the palm-tree and of the olive-tree, which thy servants take with faith for the honor of thy name that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing and thy right hand may preserve from all adversity and protect those that have been redeemed by our Lord Jesus Christ, the Son, who liveth and reigneth, &c.

Let us pray.

O God! who by the wonderful order of thy providence wouldst even in insensible things show u

ostendere voluisti: da quæsumus, ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cœlesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principe triumphos expectant: surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari, quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo et triumphos victoriæ, et misericordiæ pinguedinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te Domine sancte, Pater omnipotens, æternæ Deus, per eundem Dominum nostrum Jesum Christum

the manner of our salvation, grant, we beseech thee, that the devout hearts of thy faithful may savingly understand the mystical meaning of that ceremony, which the multitude performed, when by direction from heaven, going this day to meet our Redeemer, they strewed under his feet palm and olive-branches—the palms represent his triumph over the prince of Death; and the olive-branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew even then, what was signified by them; that our Redeemer compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of Death, and to triumph over him by his own death. Hence it was, they made use of such emblems, as might declare both the triumph of his victory, and the riches of his mercy. We, also, with a firm faith, retaining both the ceremony and

suppliciter exoramus; ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectionis participes esse mereamur: qui tecum vivit et regnat, &c.

Oremus.

Deus, qui per olivæ ramum pacem terris columbam nuntiare jussisti; præsta, quæsumus, ut hos olivæ, cæterarumque arborum ramos, cœlesti benedictione sanctifices, ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum.

R. Amen.

Oremus.

Benedic, quæsumus Domine, hos palmarum seu olivarum ramos: et præsta, ut quod populus tuus in tui venerationem hodierna die corporaliter agit,

its signification, humbly beseech thee, O holy Lord, Almighty Father, eternal God! through the same Lord, Jesus Christ; that we, whom thou hast made His members, gaining by Him, and in Him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection; who liveth and reigneth with me, &c.

Let us pray.

O God! who by an olive-branch didst command the dove to proclaim peace to the world; grant us, we beseech thee, thy grace to sanctify by thy heavenly benediction these branches of the olive and other trees; that they may be serviceable to all thy people for their salvation; through Christ our Lord.

R. Amen.

Let us pray.

Bless, O Lord! we beseech thee, these branches of the palm-tree, or olive-tree; and grant, that what thy people this day corporally perform for the honor

hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, et opus misericordiae summo opere diligendo. Per Dominum nostrum, &c.

of thy name they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy; through our Lord, &c.

The Priest sprinkles the palms with holy water, and fumes them with incense, and says:

✠. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, qui Filium tuum Jesum Christum Dominum nostrum pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te: cui etiam, dum Jerusalem veniret, ut adimpleret scripturas, credentium populorum turba, fidelissima devotione vestimenta sua cum ramis palmarum in via sternerant: præsta, quæsumus, ut illi fidei viam præparemus, de qua remoto lapide offensionis et petra scandali, frondeant apud te opera nostra justitiæ ramis; ut ejus vestigia sequi mereamur:

✠. THE Lord be with you.

R. And with thy spirit.

Let us pray.

O God! who for our salvation didst send into this world thy Son, Jesus Christ our Lord! that humbling himself to our condition he might recall us to thee: who, also, as he was going to Jerusalem to fulfil the Scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in his path; grant, we beseech thee, that we may prepare him the way of faith from which, the stone of offence and the rock of scandal being re-

qui tecum vivit et regnat, &c.

moved, our actions may flourish with branches of justice, so that we may be able to follow his steps: who liveth and reigneth, &c.

DISTRIBUTION OF PALMS AND PROCESSION.

PROCESSIONS were common in ancient times, and were frequently made by the saints of the primitive ages of Christianity, particularly on festivals before Mass, as a preparation for the Holy Sacrifice. It is just that, as this Sacrifice is offered in the name of the whole Church, it should be preceded by the vows and prayers of the whole Church. Every procession, but particularly this one, represents the pilgrimage, which in virtue of our Christian vocation, we are obliged to make to our blessed eternity. Therefore the Cross is always carried in front, because in this great journey, Jesus Christ is to be our guide. For this reason, previous to the distribution of palms and the procession, the Church utters a prayer, whereby she recommends herself to the guidance of the Redeemer, who came on earth to us, that we might ascend to heaven with Him. She implores Him to smooth and secure the path for us, by removing all such obstacles as might cause us to stumble and fall. Our life is this journey; and we must live and journey in the spirit of faith. To travel securely, we must tread in the footsteps which our Redeemer has left deeply stained with his blood. As the populace strewed the streets, through which He was to pass, with green boughs and their own garments, so, faith will not suffice to save us. The path we tread in faith, must be adorned with works of justice; and if we would reach the happy term of our pilgrimage, we must walk in the footsteps of our Redeemer, and pursue the thorny and painful road He has traced out for us. The Church offers an humble and devout prayer to that effect.

Among those who hastened to welcome and applaud our Saviour, was a group of tender and simple children.

Their innocent acclamations form the Antiphon, which is sung during the distribution of the palms, and the Church, to obtain the merit of it, implores the Lord to grant us the grace of imitating their innocence.

The Hymn, *Gloria, laus et Honor*, which is sung when the Procession reaches the door of the church, is commonly attributed to Theodolphus, Abbot of Fleury, afterwards Bishop of Orleans in the ninth century. It is said that he composed it at Angers, where he was imprisoned as an accomplice in a conspiracy formed by the sons of the Emperor, Louis the Mild, against their father, and that he sang it whilst Louis was passing the prison, assisting at the Procession of Palm Sunday. As it greatly pleased the Emperor, he obtained his pardon, liberty, and the favor of that pious prince. The Church has preserved this pious prayer on account of its appropriateness to the ceremonies of the day.

This Procession represents Christ's entry into Jerusalem, a figure of Heaven—thus signifying His glorious entrance into Heaven with His elect bearing Palms, that is, the fruit and merit of good works, and of victories gained over the world and hell. All that is beautiful and magnificent in this entrance prefigures the day of final judgment. But in the mean while, amid a host of blessed, risen souls, our mighty Lord, the King of Glory, opens for the first time after the fall of Adam the eternal gates so long closed against us. To give us to understand the merit and value of the victory obtained by Him over sin, death, and hell, the church door is found closed on the return of this mysterious Procession, but on knocking against it with the foot of the Cross, it immediately opens, to signify that the cross opened for us the eternal gates of Heaven.

The palms being blessed, they are distributed by the Priest to the clergy, and to the laity. The palms are received kneeling. The receiver kisses the palm and the Priest's hand. During the distribution the following Antiphons are sung :

Ant. PUERI Hebræorum portantes ramos oli- *Ant.* THE Hebrew children carrying olive-

varum obviaverunt Domino, clamantes, et dicentes: Hosanna in excelsis.

Alia Ant. Pueri Hebræorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David: benedictus qui venit in nomine Domini.

branches met our Lord, crying out, and saying: Hosanna in the highest!

Another Ant. The Hebrew children spread their garments in the way, and cried out saying: Hosanna to the son of David! blessed is he that cometh in the name of the Lord.

Then the Priest says:

DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterno Deus, qui Dominum nostrum Jesum Christum super pullum asinæ sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudum ipsius docuisti; da, quæsumus, ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eundem Christum Dominum nostrum.

R. Amen.

THE Lord be with you.

R. And with thy spirit.

Let us pray.

Omnipotent and eternal God! who wouldst have our Lord Jesus Christ, ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees in his way, and to sing Hosanna in his praise: grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit; through the same Christ our Lord.

R. Amen.

Next follows the Procession. First the Priest puts incense in the censer, and the Deacon turning to the people says:

PROCEDAMUS in LET us go in peace.
pace.
R. In nomine Christi. R. In the name of
Amen. Christ. Amen.

The Thurifer walks first with the censer smoking; then the Sub-Deacon, with the cross, between two Acolytes with their candles burning; next the Clergy in order, and last of all the Priest, with the Deacon at his left, all bearing palms in their hands. During the Procession, the following Anthems are sung:

Ant. CUM appropinquet Dominus Jerosolymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est; et invenietis pullum asinæ alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum; et imposuerunt illi vestimenta sua, et sedit super eum: alii expandebant vestimenta sua in via: alii ramos de arboribus stenebant: et qui sequebantur, clamabant: Hosanna, benedictus qui venit in nomine Domini: benedictum regnum Patris nostri David. Hosanna in excelsis: miserere nobis, fili David.

Ant. WHEN the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you, and you shall find the colt of an ass tied, on which no man hath ever sat; loose him and bring him to me. If any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service. They loosing him brought him to Jesus, and laid their garments on him, and he seated himself upon him. Some spread their garments in the way; others strewed branches, cut from trees; and they that followed cried out: Hosanna! blessed is he, that comes in

Alia Ant. Cum audisset populus, quia Jesus venit Jerosolymam, acceperunt ramos palmarum: et exierunt ei obviam, et clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni et Dominationes occurrunt? Noli timere, filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinæ, sicut scriptum est. Salve Rex fabricator mundi, qui venisti redimere nos.

Alia Ant. Ante sex dies solemnis paschæ, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri; et in manibus portabant ramos palmarum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus qui venisti in mul-

the name of our Lord! blessed is the kingdom of our Father David! Hosanna in the highest! have mercy on us, O Son of David!

Another Ant. When the people heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him; and the children cried out, saying: This is he that is to come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet? Fear not, O daughter of Sion! behold thy king cometh to thee sitting on an ass' colt; as it is written. Hail, O king, the Creator of the world, who art come to redeem us!

Another Ant. Six days before the solemnity of the passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm branches in their hands; and they cried with a loud voice, saying: Hosanna in the highest! blessed art

titudine misericordiæ tuæ;
Hosanna in excelsis.

Alia Ant. Occurrunt turbæ cum floribus et palmis redemptori obviam, et victori triumphanti dignantur obsequia: Filium Dei ore gentes prædicant, et in laudem Christi voces tonant per nubila; Hosanna in excelsis.

Alia Ant. Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis.

Alia Ant. Turba multa, quæ convenerat ad diem festum, clamabat Domino: Benedictus qui venit in nomine Domini; Hosanna in excelsis.

thou, who art come in the multitude of thy mercy; Hosanna in the highest!

Another Ant. The multitude go out to meet the Redeemer with flowers and palms, and pay the homage due to a triumphant conqueror; nations proclaim the Son of God; and their voices rend the skies in the praise of Christ; Hosanna in the highest!

Another Ant. Let us faithfully join the angels and children, singing to the conqueror of death: Hosanna in the highest!

Another Ant. A great multitude, which had assembled for the festival, cried out to the Lord: Blessed is he that cometh in the name of the Lord; Hosanna in the highest!

At the return of the procession, two or four singers go into the Church, and shutting the door, stand with their faces towards the procession, singing the two first verses, Gloria laus; which are repeated by the Priest, and the others without the Church. Then, they that are within, sing the other following verses: and they that are without, at every second verse, answer: Gloria laus, etc.

GLORIA, laus, et honor TO thee, O Christ! be
tibi sit, rex Christe Re- glory praises loud:
demptor:

Cui puerile decus prompsit Hosanna pium. R. Glo- ria, etc.	To thee Hosanna, cried the Jewish crowd. R. To thee, &c.
Israel es tu rex, Davidis et inclyta proles:	We Israel's monarch, Da- vid's Son, proclaim:
Nomine qui in Domini Rex benedictæ venis. R. Gloria, etc.	Thou comest, blest King! in God's most holy name. R. To thee, &c.
Cœtus in excelsis te lau- dat cœlicus omnis, Et mortalis homo, et cunc- ta creata simul. R. Glo- ria, etc.	Angels and men in one harmonious choir, To sing thy everlasting praise conspire. R. To thee, &c.
Plebs Hebræa tibi cum palmis obvia venit:	Thee, Israel's children met with conquering palms,
Cum prece, voto, hymnis, adsumus ecce tibi. R. Gloria, etc.	To thee our vows we pay in loudest psalms. R. To thee, &c.
Hi tibi passuro solvebant munia laudis:	For thee, on earth, with boughs they strewed the ways,
Nos tibi regnanti pangi- mus ecce melos. R. Gloria, etc.	To thee, in Heaven, we sing melodious praise. R. To thee, &c.
Hi placuere tibi placeat devotio nostra, Rex bone, Rex clemens, cui bona cuncta placent. R. Gloria, etc.	Accept this tribute which to thee we bring, As thou didst theirs, O good and gracious King! R. To thee, &c.

After this, the Sub-Deacon knocks at the door with the foot of the cross; which being opened, the procession goes into the Church, singing:

R. INGREDIENTE R. AS our Lord en-

Domino in sanctam civitatem, Hebræorum pueri resurrectionem vitæ pronuntiantes, * Cum ramis palmarum Hosanna clamabant in excelsis. V. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei * Cum ramis, etc.

tered the Holy City, the Hebrew children declaring the resurrection of life * with palm-branches, cried out, Hosanna in the highest! V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him, and * with palm-branches; &c.

At Mass, all hold the Palms in their hands during the reading or singing of the Passion.

THE MASS.

Station at St. John of Lateran.

AMID the acclamations that were soon to end, fixing His glance upon ungrateful, murderous Jerusalem, Jesus Christ bitterly wept its destruction. The Church, even on this festival, weeps with the Redeemer. Hardly is the blessing of the Palms concluded, when she pours forth holy lamentations, enters into affections of devout sadness, and ceases not, throughout the mass, to bewail His passion and death. It is not without reason, says St. Bernard, that the Church acts thus. Our lives are so made up of smiles and tears, so subject to vicissitudes, that where joy ends, there sorrow begins; whilst pleasure succeeds affliction. Wherefore we should not be puffed up by prosperity, nor rely on the world's flattering promises, but follow the counsel of the wise man: Remember when good befalleth thee, that evil must follow; and in thy prosperity, forget not misery.

We have a lesson and proof of this in Jesus Christ, who was shortly after sentenced to death, and loaded with opprobrium by the very people who published His miracles

with loud praises and celebrated His triumph with acclamations.

The humiliations, so patiently endured by Jesus Christ, are particularly proposed to us by the Church as a subject of devout meditation and an example of holy practice. They form the subject of the Collect, and furnish us with a striking and beautiful lesson. The Epistle of the Mass is taken from that portion of the Epistle of St. Paul in which, writing to the faithful of the city of Philippi, in Macedonia, he insinuates that we may measure the height of our Redeemer's greatness by the depth of His abasement, observing, that by as many degrees of humiliation as He descended to us, by so many did He ascend to glory. Let us enter into the sentiments of Jesus Christ, who, having the divine form and nature, spoke not falsely in calling himself the Son of God, equal to the Eternal Father. He did not usurp the glory of God, nor rob Him of it. He possessed it by essence and nature; and yet to accomplish the mystery of our Redemption, He did not disdain to take upon himself the form and nature of man, making himself obedient even unto death, receiving in return, from the Eternal Father, a name to which every knee shall bend in heaven, on earth, and in hell, and every tongue shall confess that He is in the glory of God the Father. Contempt, blows, and death, instead of degrading His person and obliterating His memory, have served to make Him known and adored as the man-God. In like manner, the humiliations of the just are converted into glory, and we attain beatitude by the way of sufferings.

THE INTROIT.

DOMINE, ne longe. O LORD! remove not
 facias auxilium tuum a thy help to a distance
 me, ad defensionem meam from me, look towards my
 aspice: libera me de ore defence; save me from the
 leonis, et a cornibus uni lion's mouth, and my low-
 cornium humilitatem ness from the horns of the
 meam. unicorns.

Psal. Deus Deus meus,
respice in me, quare me
dereliquisti? longe a sa-
lute mea verba delictor-
um meorum. Domine,
ne longe, etc.

The Psalm. O God, my
God! look on me, why
hast thou forsaken me?
Far from my salvation are
the words of my sins. O
Lord! remove not, &c.

THE COLLECT.

Oremus.

Let us pray.

OMNIPOTENS, sem-
piterne Deus, qui humano
generi ad imitandum hu-
militatis exemplum, Sal-
vatorem nostrum carnem
sumere, et crucem subire
fecisti: concede propitius:
ut et patientiæ ipsius
habere documenta, et re-
surrectionis consortia me-
reamur. Per eundem, &c.

ALMIGHTY and ever-
lasting God! who didst
vouchsafe to send thy Son,
our Saviour, to take upon
him our flesh, and to suffer
death upon the cross, to
give mankind an example
of humility; mercifully
grant that we may both
follow the example of his
patience, and be made par-
takers of his resurrection;
through the same Jesus
Christ, our Lord, &c.

THE EPISTLE.

Lectio Epistolæ beati
Pauli Apostoli ad Phi-
lippenses. *Cap.* ii. 5,
11.

FRATRES: Hoc enim
sentite in vobis, quod et
in Christo Jesu: qui cum
in forma Dei esset, non
rapinam arbitratus est esse
se æqualem Deo; sed se

The lesson from the Epistle
of St. Paul, the Apostle,
to the Philippians, *Chap.*
ii. 5, 11.

BRETHREN! let this
mind be in you, which was
also in Christ Jesus; who
being in the form of God,
thought it no robbery him-
self to be equal to God;

metipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum; et donavit illi nomen, quod est super omne nomen (*hic genuflectitur*); ut in nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

but debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore, God also hath exalted him, and hath given him a name, which is above every name (*here kneel down*); that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

THE GRADUAL.

TENUISTI manum dexteram meam, et in voluntate tua deduxisti me, et cum gloria assumpsisti me. *V.* Quam bonus Israel Deus rectis corde! mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

THOU hast held me by my right hand; and by thy will thou hast conducted me; and with glory thou hast received me. *V.* How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well nigh slipped, because I had a zeal on occasion of the wicked seeing the prosperity of sinners.

THE TRACT.

DEUS Deus meus, respice in me: quare me dereliquisti? *℣.* Longo a salute mea verba delictorum meorum. *℣.* Deus meus, clamabo per diem, nec exaudies; in nocte, et non ad insipientiam mihi. *℣.* Tu autem in sancto habitas, laus Israel. *℣.* In te speraverunt patres nostri: speraverunt, et liberasti eos. *℣.* Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. *℣.* Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. *℣.* Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput. *℣.* Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. *℣.* Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *℣.* Libera me de ore leonis, et a cornibus

O God, my God! look on me, why hast thou forsaken me? *℣.* Far from my salvation are the words of my sins. *℣.* O my God! I shall cry by day, and thou wilt not hear; and by night, and it shall not be reputed as folly in me. *℣.* But thou dwellest in the holy place, the praise of Israel. *℣.* In thee have our fathers hoped; they have hoped, and thou hast delivered them. *℣.* They cried to thee and they were saved; they trusted in thee, and were not confounded. *℣.* But I am a worm, and no man; the reproach of men, and the outcast of the people. *℣.* All they that saw me, have laughed me to scorn; they have spoken with the lips, and wagged the head. *℣.* He hoped in the Lord, let him deliver him; let him save him, seeing he delighteth in him. *℣.* And they have looked and stared upon me: they parted my garments amongst them, and upon

unicornium humilitatem
mean. *V.* Qui timetis
Dominum, laudato cum:
universum semen Jacob
magnificate eum. *V.* An-
nuntiabitur Domino gen-
eratio ventura, et annuntia-
bunt cœli justitiam ejus.
V. Populo qui nascetur,
quem fecit Dominus.

my vesture they cast lots.
V. Save me from the lion's
mouth; and my lowness
from the horns of the uni-
corns. *V.* Ye that fear the
Lord praise him: all ye the
seed of Jacob, glorify him.
V. There shall be declared
to the Lord, a generation
to come: and the heavens
shall show forth his justice.
V. To a people that shall
be born, which the Lord
hath made.

THE READING OF THE PASSION.

TO complete the mystery of our redemption, nothing remained but for Jesus Christ to die. He had already made known to His disciples that this event was at hand, and the day previous He spoke of His burial, in the house of Simon, the Leper. The hour of His passion having at last arrived, impatient of delay, with a firm step and serene countenance, He went to meet the cruel death which He well knew awaited Him in the city of Jerusalem. He wished to enter it in pomp, that He might go triumphant to the cross, like a victim conducted to sacrifice. The Church enters into the views and intentions of her divine Spouse, therefore she speedily concludes the festive ceremonies that commemorate Christ's triumphant entry, and consecrates the remainder of the Divine Sacrifice to the mysteries of the passion, causing the sorrowful history to be sung or read, following the order of time, according as it has been written by St. Matthew, who is commonly reckoned the first Evangelist.

As this is likewise a figure of the triumphant entry of the saints into glory, the faithful, during the singing of the Passion, hold the blest Palms in their hands, to give

us to understand, that as our blessed Redeemer triumphed over death and hell, by means of sufferings, and that it was necessary that He should suffer, and so enter into His glory; so it behooves us to participate in His Passion, that we may share His triumph; and if we would enter into the joys of Heaven, we must tread the path of sufferings; take up the cross, and follow Jesus crucified.

Since the writing of the Holy Gospels, they have always been publicly read in the Church, with much pomp and ceremony during Mass. The one who is appointed to read the Gospel asks a blessing, in token of that heavenly and lawful mission, which is necessary to him who announces it. In full daylight, new lights are lit; fresh incense is burned, as a symbol of the good odor of the just, in whose souls the divine light of the Gospel enkindles flames of eternal charity; to the Gospel may be applied, Your word is the light that enlightens my steps. But the blessing is not asked for the singing of the Passion, because it relates the death of Him, who is for us the author of every blessing; lighted candles are not carried, because Christ, our true light, is extinct; incense is not burned, to show the decrease in the piety of the faithful. The response, *Gloria tibi, Domine*, is omitted in the beginning, as well as the beautiful greeting, *Dominus vobiscum*, to testify our horror of the treacherous salutation of Judas.

The Church, ever solicitous for the spiritual welfare of her children, to excite them to reflect, with pious emotions of thanksgiving, love, penitence, confidence, and the like, on that great moment when our divine Saviour, by dying for us on the Cross, fulfilled the mystery of our Redemption (the moment sighed for by the Patriarchs, foretold by the Prophets, and which, since the fall of Adam, had been preceded by innumerable figures in the Old Testament), requires the clergy to kneel and pause a brief interval, when this moment is recorded, in the reading or singing of the Passion. Formerly, at Rome especially, the clergy and congregation kissed the ground; this custom is still practised in some religious orders; in others, they prostrate themselves with the face to the ground saying: *Adoramus te, Christe, et benedicimus tibi, q*

per crucem tuam redemisti mundum. St. Louis, King of France, caused this praiseworthy custom to be introduced into the royal chapel. And every pious Christian may make use of the words: *Adoramus te, Christe, &c.*, for reanimating his fervor, not only when, assisting at the reading or singing of the Passion, the great moment above mentioned is recorded, but every time it occurs to his mind, and, particularly, when he casts his eyes upon a crucifix.

Passio Domini nostri Jesu Christi, secundum Matthæum, Cap. xxvi, xxvii.

The passion of our Lord Jesus Christ, according to St. Matthew; *Chap. xxvi, xxvii.*

IN illo tempore: Dixit Jesus discipulis suis: Scitis quia post biduum pascha fiet, et Filius hominis tradetur, ut crucifigatur. Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principes sacerdotum, qui dicebatur Caiphas: et concilium fecerunt, ut Jesum dolo tenerent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Cum autem esset Jesus in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum nunguenti pretiosi, et effudit super caput ipsius re-

AT that time, Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests, and the ancients of the people into the palace of the high priest, who was called Caiphas. And they consulted together, that, by subtilty, they might apprehend Jesus and put him to death. But they said: Not on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of

cumbentis. Videntes autem discipuli, indignati sunt, dicentes: Ut quid perditio hæc? potuit enim istud venundari multo, et dari pauperibus. Sciens autem Jesus, ait illis: Quid molesti estis huic mulieri? opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum, me autem non semper habetis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen dico vobis, ubicumque prædicatum fuerit hoc evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus. Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum, et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat opportunitatem ut eum traderet.

Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head, as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. For the poor ye have always with you: but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amcu, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed for him thirty pieces of

Prima autem die Azymorum, accesserunt discipuli ad Jesum, dicentes: Ubi vis paremus tibi comedere pascha? At Jesus dixit: Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est, apud te facio pascha cum discipulis meis. Et fecerunt discipuli, sicut constituit illis Jesus, et paraverunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis, quia unus vestrum me traditurus est. Et contristati valde, cœperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens, ait: Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo: vae autem homini illi, per quem Filius hominis tradetur; bonum erat ei, si natus non fuisset homo

silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith: My time is near at hand; I will keep the pasch at thy house with my disciples. And the disciples did as Jesus had appointed them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say, Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man indeed goeth as it is written of him; but woe to that man, by whom the

ille. Respondens autem Judas, qui tradidit eum, dixit: Numquid ego sum, Rabbi? Ait illi: Tu dixisti. Cœnantibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait: Accipite, et comedite: hoc est corpus meum. Et accipiens calicem, gratias egit, et dedit illis, dicens: Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis: non bibam amodo de hoc genimine vitis, usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei. Et hymno dicto, exierunt in montem Oliveti.

Tunc dicit illis Jesus: Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dis-

Son of Man shall be betrayed; it were better for that man, if he had not been born. And Judas that betrayed him, answering, said, Is it I, Rabbi? He said to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to his disciples, and said: Take ye and eat; this is my body. And taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of this; for this is my blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of the fruit of the vine, until that day, when I shall drink it new with you in the kingdom of my Father. And when they had sung a hymn, they went out to Mount Olivet.

Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd,

pergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus, ait illi: Etsi omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi, quia in hac nocte, antequam galus cantet, ter me negabis. Ait illi Petrus: Etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt. Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic, donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedæi, cœpit contristari et mœstus esse. Tunc ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum. Et progressus pusillum, procidit in faciem suam, orans et dicens: Pater mi, si possibile est, transeat a me calix iste: verumtamen non sicut ego volo, sed sicut tu. Et venit ad dis-

and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Though all shall be scandalized in thee, I will never be scandalized.—Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them to a country place which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death; stay you here, and watch with me. And going a little further, he fell upon his face, praying, and saying: O my Father!

cipulos suos, et invenit eos dormientes, et dicit Petro: Sic non potuistis una hora vigilare mecum? Vigilate, et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et oravit, dicens: Pater mi, si non potest hic calix transire nisi bibam illum, fiat voluntas tua. Et venit iterum, et invenit eos dormientes: erant enim oculi eorum gravati. Et relictis illis, iterum abiit, et oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: Dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet.

Adhuc eo loquente, ecce

if it is possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep; and he saith to Peter: What! could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again he went the second time, and prayed, saying: O my Father! if this chalice cannot pass away except I drink it, thy will be done. And he cometh again, and findeth them asleep; for their eyes were heavy. And leaving them, he went away again, and he prayed the third time, saying the same words. Then he cometh to his disciples, and saith to them: Sleep on now, and take your rest: behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me.

As he yet spoke, behold,

Judas unus de duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum, et senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens: Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Jesum, dixit: Ave Rabbi, et osculatus est eum. Dixitque illi Jesus: Amice, ad quid venisti? Tunc accesserunt, et manus iniecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his qui erant cum Jesu, extendens manum, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: Convertite gladium tuum in locum suum: omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare Patrem meum, et exhibebit mihi modo plusquam duodecim legiones Angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri? In illa hora dixit Jesus

Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests, and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he: hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi! And he kissed him. And Jesus said to him: Friend! whereto art thou come? Then they came up and laid hands on Jesus and held him. And behold one of them that were with Jesus stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and He will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said

turbis: Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. Hoc autem totum factum est, ut adimplerentur Scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

At illi tenentes Jesum duxerunt ad Caipham, principem sacerdotum, ubi scribæ et seniores conveniunt. Petrus autem sequebatur eum a longe, usque ad atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret. finem. Principes autem sacerdotum, et omne concilium, quærebant falsum testimonium contra Jesum, ut eum morti traderent; et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reedificare illud. Et surgens princeps sacer-

to the multitude: You are come out as against a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled away.

But they holding Jesus, led him to Caiphas, the high priest, where the scribes and the ancients were assembled. But Peter followed him afar off to the high priest's palace. And going in, he sat with the servants, to see the end. Now the chief priests, and whole council sought false witness against Jesus that they might put him to death: And they found not, though many false witnesses had come in. And last of all, there came two false witnesses. And they said: This man said, I am able to destroy the temple of God, and in three days to rebuild it. And the high priest rising up,

dotum, ait illi: Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat. Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis si tu es Christus, filius Dei. Dicit illi Jesus: Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cæli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? ecce nunc audistis blasphemiam: quid vobis videtur? At illi respondentes dixerunt: Reus est mortis. Tunc expuerunt in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis, Christe, quis est qui te percussit? Petrus vero sedebat foris in atrio: et accessit ad eum una ancilla, dicens: Et tu cum Jesu Galilæo eras. At ille negavit coram omnibus, dicens: Nescio quid

said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man, sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then they spit in his face, and buffeted him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ! who is he that struck thee? But Peter sat without in the palace, and there came to him a servant maid, saying: Thou

dicis. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi: Et hic erat cum Jesu Nazareno. Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es; nam et loquela tua manifestum te facit. Tunc cœpit detestari, et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare.

Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato præsi-

also wast with Jesus, the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maidsaw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I do not know the man. And after a little while they that stood by, came and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear, that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

And when the morning was come, all the chief priests and ancients of the people, held a council against Jesus to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the

di. Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentia ductus, retulit triginta argenteos principibus sacerdotum, et senioribus, dicens: Peccavi tradens sanguinem justum. At illi dixerunt: Quid ad nos? Tu videris. Et projectis argenteis in templo, recessit; et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est, quod dictum est per Jeremiam Prophetam, dicentem: Et acceperunt triginta argenteos pretium appretiati, quem appretiaverunt a filiis Israel, et dederunt eos in agrum figuli, sicut constituit mihi Dominus. Jesus autem stetit ante

governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: 'I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it.' And casting down the pieces of silver in the Temple, he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias, the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they prized

præsidem, et interrogavit eum præses, dicens: Tu es Rex Judæorum? Dicit illi Jesus: Tu dicis. Et cum accusaretur a principibus sacerdotum, et senioribus, nihil respondit. Tunc dicit illi Pilatus: Non audis quanta adversum te dicunt testimonia? Et non respondit ei ad ullum verbum, ita ut miraretur præses vehementer.

Per diem autem solemnem consueverat præses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis: Barabbam, an Jesum, qui dicitur Christus? Sciebat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum

of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him, saying: Art thou the King of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him not to any word: so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They, therefore, being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus, who is called Christ? For he knew that through envy they had delivered him up. And as

uxor ejus, dicens: Nihil tibi, et justo illi; multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum, et seniores persuaserunt populis ut peterent Barabbam, Jesum vero perderent. Respondens autem præses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis præses: Quid enim mali fecit? At illi magis clamabant, dicentes: Crucifigatur. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine justi hujus: vos videritis. Et respondens universus populus, dixit: Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis, ut crucifigeretur. Tunc mi-

he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Which will you have of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They all say: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, having taken water, washed his hands before the people, saying, I am innocent of the blood of this just man: look you to it. And all the people

lites præsidēs suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem : et exuentes eum, chlamydem coccineam circumdederunt ei ; et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes : Ave rex Judæorum. Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

Exeuntes autem invenerunt hominem Cyrenæum, nomine Simonem : hunc angariaverunt ut tolleretur crux ejus. Et veperunt in locum, qui dicitur Golgotha, quod est,

answering, said : His blood be upon us and upon our children. Then he released to them Barabbas, and having scourged Jesus, delivered him to them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band. And stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying : Hail, King of the Jews ! And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

And going out, they found a man of Cyrene, named Simon ; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, the place of Cal-

Calvariæ locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes: ut impleretur quod dictum est per prophetam, dicentem: Diviserunt sibi vestimenta mea, et supra vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones, unus a dextris, et unus a sinistris. Prætereuntes autem blasphemabant eum, moventes capita sua, et dicentes: Vah qui destruis templum Dei, et in triduo illud reædificas, salva te ipsum. Si filius Dei es, descende de cruce. Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant: Alios salvos fecit, seipsum non potest salvum facere: si rex Israel est, descendat nuno de cruce,

vary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they parted his garments, casting lots; that the word might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat down, and watched him. And they put over his head his cause written: This is Jesus, the King of the Jews. Then were there crucified with him two thieves; the one on the right hand, and the other on the left. And they that passed by blasphemed him, wagging their heads and saying: Vah, thou who destroyest the temple of God and in three days buildest it up again, save thy ownself: if thou be the Son of God, come down from the cross. In like manner also, the chief priests with the scribes and ancients, mocking, said: He saved others; himself

et credimus ei: confidit in Deo; liberet nunc, si vult, eum: dixit enim: Quia Filius Dei sum. Idipsum autem et latrones qui crucifixi erant cum eo, improperabant ei. A sexta autem hora, tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: Eli, Eli, lamma sabachthani? Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes, dicebant: Eliam vocat iste. Et continuo currens unus ex eis, acceptam spongiam implevit aceto et imposuit arundini, et dabat ei bibere. Cæteri vero dicebant: Sine videamus an veniat Elias liberans eum. Jesus autem iterum clamans voce magna, emisit spiritum.

he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will save him: for he said: I am the Son of God. And the selfsame thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour, there was darkness over all the earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani? that is, My God! my God! why hast thou forsaken me? And some of them that stood there and heard, said: This man calleth for Elias. And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed and gave him to drink. And the others said: Stay, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

Here all kneel down, and after a little pause to meditate on the redemption of mankind, they rise, and the Deacon proceeds:

ET ecce velum templi scissum est in duas partes a summo usque deorsum, et terra mota est, et petrae scissae sunt, et monumenta aperta sunt: et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terrae motu, et his quae fiebant, timuerunt valde, dicentes: Vere filius Dei erat iste. Erant autem ibi mulieres multae a longe, quae secutae erant Jesum a Galilaea, ministrantes ei; inter quas erat Maria Magdalene, et Maria Jacobi et Joseph mater, et mater filiorum Zebedaei. Cum autem sero factum esset, venit quidam homo dives ab Arimathaea, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad

AND behold the veil of the Temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent; and the graves were opened: and many bodies of the saints that had slept arose: and coming out of the tombs after his resurrection, came into the Holy City, and appeared to many. Now the centurion, and they that were with him, watching Jesus, having seen the earthquake, and the things that were done, were greatly afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him. Among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named

Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda. Et posuit illud in monumento suo novo, quod excoiderat in petra. Et advolvitur saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

Joseph, who also himself was a disciple of Jesus. He went to Pilate and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth.—And laid it in his own new monument, which he had hewed out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Here is said the prayer Munda cor meum.

ALTERA autem die, quæ est post Parasceven, convenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine, recordati sumus quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium: ne forte veniant discipuli ejus, et furentur eum, et dicant plebi: Surrexit a

AND the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that seducer said, while he was yet alive: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come and

mortuis; et erit novissimus error peior priore. Ait illis Pilatus: Habetis custodiam; ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem, cum custodibus.

steal him' away, and say to the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said to them: You have a guard; go guard it as you know. And they departing, made the sepulchre sure with guards, sealing the stone.

The Credo.

THE OFFERTORY.

IMPROPERIUM expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit; consolantem me quæsi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

MY heart hath expected reproach and misery; and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none: and they gave me gall for my food, and in my thirst they gave me vinegar to drink.

THE SECRET.

CONCEDE, quæsumus Domine, ut oculis tuæ majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et reg-

GRANT, we beseech thee, O Lord! that this offering, made in the presence of thy majesty, may procure us the grace of devotion, and effectually obtain a blessed eternity; through our Lord Jesus Christ, thy Son, who with

nat in unitate Spiritus thee, and the Holy Ghost,
sancti Deus. liveth and reigneth one
God.

That which follows is said aloud:

PER omnia sæcula sæ-
culorum.

R. Amen.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Sursum corda.

R. Habemus ad Domi-
num.

℣. Gratias agamus Do-
mino Deo nostro.

R. Dignum et justum
est.

Vere dignum et justum
est, æquum et salutare,
nos tibi semper et ubique
gratias agere, Domine sanc-
te, Pater omnipotens, æter-
ne Deus. Qui salutem hu-
mani generis in ligno cru-
cis constituisti, ut unde
mors oriebatur, inde vita
resurgeret; et qui in ligno
vincebat, in ligno quoque
vinceretur: per Christum
Dominum nostrum. Per
quem majestatem tuam
laudant Angeli, adorant
Dominaciones, tremunt
Potestates. Cœli, cœlo-

WORLD without end.

R. Amen.

℣. The Lord be with
you.

R. And with thy spirit.

℣. Lift up your hearts.

R. We have them lifted
up to the Lord.

℣. Let us give thanks
to the Lord, our God.

R. It is meet and just.

It is truly meet and
just, right and profitab-
le to salvation, that we should
at all times and in all
places, give thanks to thee,
O holy Lord, Almighty
Father, and eternal God!
who hast appointed that
the salvation of mankind
should be wrought on the
tree of the cross; that
life might spring, whence
death had arisen; and he
that had overcome by a
tree, might also by a tree
be overcome, through
Christ, our Lord; by whom

rumque virtutes, ac beata Seraphim, sociæ exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes :

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua; Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it, the Heavens and heavenly Virtues, and the blessed Seraphim with united exultation glorify it. With whom also, we beseech thee, admit our voices with humble praise, saying,

Holy, holy, holy, is the Lord God of hosts! the Heavens and the earth are full of thy glory; Hosanna in the highest! Blessed is he that cometh in the name of the Lord, Hosanna in the highest!

THE COMMUNION.

PATER, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.

FATHER! if this chalice cannot pass away except I drink it, thy will be done.

THE POST-COMMUNION.

Oremus.

Let us pray.

PER hujus, Domine, operationem mysterii, et vitia nostra purgentur, et justa desideria compleantur. Per Dominum nostrum Jesum Christum Fi-

BY the virtue of this mystery, O Lord! let our vices be destroyed, and our just desires fulfilled; through our Lord, Jesus Christ, thy Son, who with

lium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

thee, and the Holy Ghost, liveth and reigneth one God, world without end.

R. Amen.

In private Masses, the Gospel as above in the Blessing of the Palms, page 59, is here read, instead of the ordinary Gospel.

MONDAY IN HOLY WEEK.

Station at St. Praxedes.

THE MASS.

THE INTROIT.

JUDICA, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exurge in adjutorium meum, Domine virtus salutis meæ. *Psal.* Effunde frameam, et conclude adversus eos qui persequuntur me: dic animæ meæ, Salus tua ego sum.—Judica, Domine, &c.

JUDGE thou, O Lord! them that wrong me; overthrow them that fight against me; take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. *Psal.* Bring out the sword, and shut up the way against them, that persecute me: say to my soul, I am thy salvation. Judge thou, O Lord, &c.

[*Kyrie eleison.*]

THE COLLECT.

Oremus.

Let us pray.

DA, quæsumus, omnipotens Deus: ut qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti Filii tui passione, respiremus: Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

GRANT, we beseech thee, O Almighty God! that we who, through our weakness, faint under so many adversities, may recover by the passion of thy only begotten Son; who with thee, and the Holy Ghost, liveth and reigneth one God, world without end.

R. Amen.

R. Amen.

Then is said the following prayer for the Church.

ECCLESIAE tuæ, quæsumus, Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, securam tibi serviat libertate. Per Dominum nostrum, etc.

MERCIFULLY hear, we beseech thee, O Lord! the prayers of thy Church; that all adversity and errors being removed, she may serve thee in perfect liberty; through our Lord, &c.

For the Pope.

DEUS omnium fidelium pastor et rector, famulum tuum *N.* quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest,

O GOD! the Pastor and Governor of all the faithful, look down in thy mercy, upon thy servant *N.* whom thou hast been pleased to appoint pastor of thy Church: grant him,

proficere; ut ad vitam, una
cum grege sibi credito,
perveniat sempiternam.
Per Dominum nostrum
Jesum Christum, etc.

we beseech thee, that both
by word and example he
may edify all those that
are under his charge; that
with the flock intrusted to
him, he may arrive to life
everlasting; through our
Lord, &c.

THE EPISTLE.

ISAIAH, without regard to the order of time, has been placed in the Holy Scriptures the first among the prophets, because He spoke so clearly of the future Saviour. particularly of His passion and death, that He is styled by the Saints the Evangelist-Prophet. Here Jesus Christ speaks by the mouth of the prophet, and wholly submissive to the will of His eternal Father. He expresses in the midst of His sufferings His prompt and humble obedience; but at the same time, His magnanimity and invincible firmness, which spring from unshaken confidence in the protection of Him whom He obeys.

Lectio Isaie Prophetæ.

Cap. l. 5.

IN diebus illis: Dixit
Isaias: Dominus Deus
aperuit mihi aurem, ego
autem non contradico: re-
trorsum non abii. Corpus
meum dedi percutientibus,
et genas meas vellentibus;
faciem meam non averti
ab increpantibus, et con-
spuentibus in me. Domi-
nus Deus auxiliator meus,
ideo non sum confusus:

The Lesson from the Pro-
phet Isaias. Chap. l. 5.

IN those days, Isaias
said: The Lord God hath
opened my ear, and I do
not resist: I have not gone
back; I have given my
body to the strikers, and
my cheeks to them that
plucked them. I have not
turned away my face from
them that rebuked me, and
spit upon me. The Lord
God is my helper, there-

ideo posui faciem meam
ut petram durissimam, et
scio quoniam non confun-
dar. Juxta est qui justi-
ficat me, quis contradicet
mihi? Stemus simul, quis
est adversarius meus? ac-
cedat ad me. Ecce Domi-
nus Deus auxiliator meus:
quis est, qui condemnet
me? Ecce omnes quasi
vestimentum conterentur,
tinea comedet eos. Quis
ex vobis timens Dominum,
audiens vocem servi sui?
Qui ambulavit in tenebris,
et non est lumen ei, speret
in nomine Domini, et inni-
tatur super Deum suum.

fore am I not confounded:
therefore have I set my
face as a most hard rock,
and I know that I shall not
be confounded. He is near
that justifieth me, who will
contend with me? let us
stand together. Who is my
adversary? let him come
near to me. Behold the
Lord God is my helper:
who is he that shall con-
demn me? Lo, they shall all
be destroyed as a garment,
the moth shall eat them up.
Who is there among you
that feareth the Lord, that
heareth the voice of his
servant, that hath walked
in darkness, and hath no
light? Let him hope in
the name of the Lord, and
lean upon his God.

THE GRADUAL.

EXURGE, Domine, et
intende iudicio meo: Deus
neus et Dominus meus, in
ausam meam.

℣. Effunde frameam,
et concludere adversus eos
qui me persequuntur.

ARISE, O Lord! and
be attentive to my judg-
ment, to my cause, my
God, and my Lord!

℣. Bring out the sword,
and shut up the way
against them that perse-
cute me.

For the Tract is said: *Domine, non secundum*, whereby

we implore the pardon and assistance of God. This is recited throughout Lent, on Mondays, Wednesdays, and Fridays, because those three days have, from the primitive ages of Christianity, been consecrated to penance. For which reason, even at the present day, the office of the dead is said on Monday; the Gradual Psalms are recited on Wednesday; and the Penitential Psalms on Friday. Moreover, on those days were held the Sacred Synaxes, and the Holy Sacrifice was offered, which was neither so universal nor so regular on other days.

THE TRACT.

DOMINE, non secundum, peccata nostra, quæ fecimus nos; neque secundum iniquitates nostras retribuas nobis.

℣. Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis.

℣. (*Hic genuflectitur.*)
Adjuva nos, Deus salutaris noster, et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

O LORD! deal not with us according to the sins we have committed, nor reward us according to our iniquities.

℣. O LORD! remember not our former iniquities: let thy mercies speedily prevent us; for we are become exceeding poor.

℣. (*Here kneel down.*)
Help us, O God, our Saviour! and for the glory of thy name, O Lord! deliver us; and forgive us our sins for thy name's sake.

THE GOSPEL.

Although the event recorded in the Holy Gospel, took place previous to the triumphant entry into Jerusalem, six days before the Pasch, it is nevertheless read on the first day of the week that commemorates our Saviour's

Passion, because He spoke on this occasion of His burial as being at hand. And Judas, moved by the spirit of avarice, after having murmured against the pious munificence of Magdalen, impiously resolved upon selling his Divine Master to the Jews. With the treason of Judas, begins the Saviour's dolorous Passion.

THE GOSPEL.

Sequentia sancti Evangelii secundum Joannem.

Cap. xii. 1, 9.

ANTE sex dies Paschæ, venit Jesus Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Jesus. Fecerunt autem ei cœnam ibi: et Martha ministrabat, Lazarus vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi, et unxit pedes Jesu, et extersit pedes ejus capillis suis; et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis ejus, Judas Iscariotes, qui erat eum traditurus: Quare hoc unguentum non vœniit trecentis denariis, et datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed

A continuation of the Holy Gospel according to St. John, xii. 1, 9.

NOW Jesus, six days before the Pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there: and Martha served, but Lazarus was one of them that were at the table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this not

quia fur erat, et loculos habens, ea quæ mittebantur, portabat. Dixit ergo Jesus: Sinite illam, ut in diem sepulture meæ servet illud. Pauperes enim semper habetis vobiscum; me autem non semper habetis. Cognovit ergo turba multa ex Judæis quia illic est; et venerunt, non propter Jesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.

because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. But Jesus said: Let her alone, that she may keep it against the day of my burial. For the poor you have always with you; but me you have not always. A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

THE OFFERTORY.

ERIPÉ me de inimicis meis, Domine: ad te confugi, doce me facere voluntatem tuam, quia Deus meus es tu.

DELIVER me from my enemies, O Lord! to thee have I fled; teach me to do thy will, for thou art my God.

THE SECRET.

HÆC sacrificia nos, omnipotens Deus, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum, etc.

GRANT, O Almighty God! that, being purified by the powerful virtue of these sacrifices, we may arrive with greater purity to the fountain thereof; through our Lord, &c.

For the Church.

PROTEGE nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum nostrum, etc.

PROTECT us, O Lord! whilst we assist at thy mysteries: that, our minds being applied to divine things, we may serve thee both in soul and body; through our Lord, &c.

Or for the Pope.

OBLATIS, quæsumus, Domine, placare muneribus: et famulum tuum N. quem pastorem Ecclesiæ tuæ præcesse voluisti, assidua protectione gubernare. Per Dominum nostrum, etc.

BE appeased, O Lord! we beseech thee, by these offerings: and cease not to protect thy servant N., whom thou hast been pleased to appoint pastor over thy Church; through our Lord, &c.

[*The Canon.*]

THE COMMUNION.

ERUBESCANT, et revereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui maligna loquuntur adversus me.

LET them blush and be ashamed together, who rejoice at my evils: let them be clothed with confusion and shame, that speak malicious things against me.

THE POST-COMMUNION.

Oremus.

Let us pray.

PRÆBEANT nobis, Domine, divinum tua

LET thy holy mysteries, O Lord! inspire us with a

sancta fervorem : quod eorum pariter et actu delectemur, et fructu. Per Dominum nostrum, etc.

divine fervor ; that we may delight both in their effect and celebration ; through our Lord, &c.

For the Church.

QUÆSUMUS, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum nostrum, etc.

O LORD, our God ! we beseech thee to protect those, whom thou hast permitted to partake of these divine mysteries, from the dangers incident to human life ; through our Lord, &c.

Or for the Pope.

HÆC nos, quæsumus Domine, divini sacramenti perceptio protegat : et famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, una cum commissio sibi grege salvet semper et muniat. Per Dominum nostrum, etc.

LET the participation of the divine sacrament protect us, we beseech thee, O Lord ! and always save and strengthen thy servant N., whom thou hast appointed pastor over thy church, together with the flock intrusted to his charge ; through our Lord, &c.

The Prayer over the People.

Oremus.

HUMILIATE capita vestra Deo.
Adjuva nos, Deus salutaris noster : et ad bene-

Let us pray.

BOW down your heads to God.
Help us, O God, our salvation ! and grant, that

ficia recolenda, quibus nos instaurare dignatus es, tribue venire gaudentes. Per Dominum nostrum, etc.	we may celebrate with joy the memory of those bene- fits, by which thou hast been pleased to redeem us; through our Lord, &c.
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It is thought that this prayer was originally made for penitents and such as did not communicate. Of all Christian practices, none has been more strongly recommended than that of frequent communion. It is supposed that daily communion prevailed in the time of the Apostles; the faithful being incited thereto by holy fervor and the urgent necessity of keeping themselves prepared for death. Martyrs were almost as numerous as Christians, in the primitive Church; and it was requisite for them to be well nourished with this heavenly food to be able to endure martyrdom. The persecutions having ceased, fervor waxed fainter with increasing security; it then became necessary to frame a law obliging the faithful to communicate, that the primitive spirit of religion might not be entirely lost. They then communicated every day in Lent, thereby to sanctify their fasts; and for a long time they were obliged to participate in the divine mysteries, whenever they assisted at Mass. As piety continued to decline, communion was restricted to Sunday; then it was, that the Church, in dismissing those who did not approach the holy table, thought it necessary to supply for communion by this prayer, so that those who were deprived of the Eucharist, might not likewise be deprived of the suffrages of the Church. It was pronounced over the people, in the form of benediction, and they were warned, by the Deacon, to prostrate themselves before God: *Humiliate capita vestra Deo*. As it was said to supply for communion, it was omitted on Sundays which were usually sanctified by the reception of the Eucharist.

This Prayer is always used as the Vesper Collect during Lent, because in ancient times, Vespers were said on Fast days together with the Mass.

TUESDAY IN HOLY WEEK.

Station at St. Priscus.

THAT Cross which was a scandal to the Jews and to the Gentiles foolishness, is the Christian's highest glory, because it has obtained for him grace, life, and salvation. Therefore the Church, in the words of St. Paul, admonishes us to place all our glory in the Cross of Jesus Christ, our Lord, who is the Author of our life, salvation, and resurrection, through whom we have been saved and liberated.

THE MASS.

THE INTROIT.

NOS autem gloriari oportet in cruce Domini nostri Jesu Christi, in quo est salus, vita, et resurrectio nostra: per quem salvati et liberati sumus.

Psalmus. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem, etc.

WE ought to glory in the cross of our Lord Jesus Christ; in whom is our salvation, life, and resurrection; by whom we have been saved and delivered.

Psalm. May God have mercy on us, and bless us; may he make the light of his countenance to shine upon us; may he have mercy on us. We ought, &c.

THE COLLECT.

Oremus.

Let us pray.

OMNIPOTENS sempiterna Deus, da nobis ita Dominicæ passionis sacra-

ALMIGHTY and everlasting God! grant that we may so celebrate the

menta peragere, ut indulgentiam percipere mereamur. Per eundem Dominum nostrum, etc.

mysteries of our Lord's passion, as to obtain thy pardon; through the same Lord, &c.

JEREMIAS clearly foretells, by mysterious figures and manifest predictions, the ignominious and painful death of the expected Messiah. The conspiracy formed against Him by the bloodthirsty, vainly admonished and rebuked Jews, was a figure of the criminal societies, iniquitous councils, and cruel conspiracies of their perverse descendants against Jesus Christ. He was that meek and humble Lamb that, when its hour had come, unresistingly, silently suffered itself to be led like a victim to sacrifice. Wood was put on His bread, because His food was the Cross and sufferings; or because, as St. Ambrose says, on the wood was nailed that innocent flesh, the bread of life, which was to nourish the whole world.

[Then is said the Prayer for the Church, or for the Pope.]

THE EPISTLE.

Lectio Jeremiæ Prophetæ. The lesson from the Prophet Jeremias, xi. 18, 20.

IN diebus illis dixit Jeremias: Domine, demonstrasti mihi, et cognovi: tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur ad victimam: et non cognovi quia cogitaverunt super me consilia, dicentes: Mittamus lignum

IN those days Jeremias said: Thou, O Lord! hast showed me, and I have known: then thou showedst me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us

in panem ejus, et eradamus eum de terra viventium, et nomen ejus non memoretur amplius. Tu autem, Domine Sabaoth, qui judicas juste, et probas renes et corda, videam ultionem tuam ex eis: tibi enim revelavi causam meam, Domine Deus meus.

put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth! who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause, O Lord, my God!

THE GRADUAL.

EGO autem, dum mihi molesti essent, induebam me cilicio, et humiliabam in jejuniis animam meam: et oratio mea in sinu meo convertetur.

℣. Judica, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exurge in adjutorium mihi.

BUT as for me, when they were troublesome to me, I was clothed with hair-cloth, and I humbled my soul with fasting; and my prayer shall be turned in my bosom.

℣. Judge thou, O Lord! them that wrong me, overthrow them that fight against me; take hold of arms and shield, and rise up to help me.

THE PASSION OF JESUS CHRIST ACCORDING TO ST. MARK.

THE Lord ordained that others besides the Apostles should write the Holy Gospel, in order, as St. Augustine teaches, that we might not believe that the grace and power of announcing it had been restricted to them. The Church causes the Passion of our Lord to be read ac-

ording to the order of time in which it was written. Consequently, that of St. Mark is read in the second place, because he was the second Evangelist. He wrote it at Rome, at the request of the Romans, who begged him to leave them, in writing, what he had received by word of mouth from St. Peter, that they might the more easily remember it.

As it was written from the inspiration of God, and the teachings of St. Peter, some, who attribute the writings of the disciple to the master, call it the Gospel of St. Peter.

We leave to sacred interpreters the task of examining in what language it was written. It is commonly supposed that it was in Greek, which was at that time the most widely diffused language. There are many, however, who assert that it was in Latin, because, as it was written for the Romans, it is probable that he wrote it in their own language, and they even point out many purely Latin constructions.

Passio Domini nostri Jesu
Christi secundum Mar-
cum. *Cap. xiv. et xv.*

IN illo tempore; Erat
Pascha et Azyma post
biduum; et quærebant
summi sacerdotes et
Scribæ, quomodo Jesum
dolo tenerent, et occide-
rent. Dicebant autem:
Non in die festo, ne forte
tumultus fieret in populo
Et cum esset Jesus Beth-
aniæ in domo Simonis
leprosi, et recumberet,
venit mulier habens ala-

The Passion of our Lord
Jesus Christ according
to St. Mark. *Chap.*
xiv. and xv.

AT that time, the feast
of the Pasch and of the
azymys was after two days;
and the chief priests and
the scribes sought how
they might by some wile
lay hold on him and kill
him; but they said; Not
on the festival day, lest
there should be a tumult
among the people. And
when he was in Bethania,
in the house of Simon,

bastrum unguenti nardi spicati pretiosi, et fracto alabastro, effudit super caput ejus. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ut quid perditio ista unguenti facta est? Poterat enim unguentum istud venundari plusquam trecentis denariis, et dari pauperibus: et fremebant in eam. Jesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum; et cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit hæc, fecit: prævenit ungere corpus meum in sepulturam. Amen dico vobis: Ubicumque prædicatum fuerit Evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memoriam ejus. Et Judas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gavisii sunt, et promiserunt ei pecuniam

the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial.—Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for

se daturos. Et quærebat quomodo illum opportune traderet. Et primo die Azymorum quando Pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi ut manduces Pascha? Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem: et occurret vobis homo lagenam aquæ bajulans: sequimini eum, et quocumque introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem? Et ipse vobis demonstrabit cœnaculum grande, stratum: et illic parate nobis. Et abierunt discipuli ejus, et venerunt in civitatem: et invenerunt sicut dixerat illis, et paraverunt Pascha. —Vespere autem facto, venit cum duodecim.—Et discumbentibus eis, et manducantibus, ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum. At illi cœperunt contristari, et dicere ei singulatim: Numquid ego? Qui ait

a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. And they hearing it, were glad; and promised to give him money. And he sought how he might conveniently betray him. —Now on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasch? And he sendeth two of his disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him: And whithersoever he shall go in, say to the master of the house: The master saith: Where is my refectory, where I may eat the Pasch with my disciples? And he will shew you a large dining-room furnished; and there prepare ye for us. And his disciples went their way, and came into the city; and they found as

illis: Unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo: vae autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. Et manducantibus illis, accepit Jesus panem et benedicens fregit, et dedit eis, et ait: Sumite, hoc est corpus meum. Et accepto calice, gratias agens, dedit eis: et biberunt ex illo omnes. Et ait illis: Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

he had told them, and they prepared the Pasch. And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith: Amen, I say to you, one of you that eateth with me shall betray me.—But they began to be sorrowful, and to say to him one by one: Is it I? And he said to them: One of the twelve who dippeth his hand in the dish with me. And the Son of Man indeed goeth, as it is written of him; but woe to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread: and blessing, broke, and gave to them, and said: Take ye, this is my body. And having taken the chalice, giving thanks, he gave it to them; and they all drank of it. And he said to them: This is my blood of the new testament which shall be shed for many. Amen

Et hymno dicto, exierunt in montem Olivarum. Et ait eis Jesus: Omnes scandalizabimini in me in nocte ista, quia scriptum est: Percutiam pastorem, et dispergentur oves. Sed postquam resurrexero, præcedam vos in Galilæum. Petrus autem ait illi: Et si omnes scandalizati fuerint in te, sed non ego. Et ait illi Jesus: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Similiter autem et omnes dicebant. Et veniunt in prædium, cui nomen Gethsemani. Et ait discipulis suis: Sedete hic donec orem. Et assumit Petrum, et Jacobum, et Joannem secum: et cœpit pavere, et tædere. Et ait illis: Tris-

I say unto you, that I will drink no more of this fruit of the vine, until that day, when I shall drink it new in the kingdom of God.

And when they had sung a hymn, they went forth to the Mount of Olives. And Jesus saith unto them: You will all be scandalized in me this night; for it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen, I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also, said they all. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray. And he taketh

tis est anima mea usque ad mortem: sustinete hic, et vigilate. Et cum processisset paululum, procidit super terram: et orabat ut, si fieri posset, transiret ab eo hora, et dixit: Abba, Pater, omnia tibiabilia sunt: transfer calicem hunc a me; sed non quod ego volo, sed quod tu. Et venit, et invenit eos dormientes. Et ait Petro: Simon, dormis? non potuisti una hora vigilare? Vigilare, et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro vero infirma. Et iterum abiens, oravit, eundem sermonem dicens. Et reversus, denuo invenit eos dormientes (erant enim oculi eorum gravati), et ignorabant quid responderent ei. Et venit tertio, et ait illis: Dormite jam, et requiescite. Sufficit; venit hora; ecce Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce qui me tradet, prope est. Et, adhuc eo loquente, venit Judas

Peter, and James, and John with him: and he began to fear, and to be heavy. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when he had gone forward a little, he fell flat on the ground; and he prayed that if it were possible, the hour might pass from him. And he said: Abba, Father! all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt. —And he cometh and findeth them sleeping. And he saith to Peter: Simon! sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words.—And when he returned, he found them again asleep (for their eyes were heavy), and they knew not what to answer him. And he cometh the third time, and saith to

Iscariotes, unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus, et Scribis, et Senioribus. Dederat autem traditor ejus signum eis, dicens: Quemcumque osculatus fuero, ipse est, tenete eum, et ducite caute.—Et cum venisset, statim accedens ad eum, ait: Ave, Rabbi; et osculatus est eum. At illi manus injecerunt in eum, et tenuerunt eum. Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis, et amputavit illi auriculam. Et respondens Jesus, ait illis: Tamquam ad latronem existis cum gladiis et lignis comprehendere me? Quotidie eram apud vos in templo docens, et non me tenuistis. Sed ut impleantur Scripturæ. Tunc discipuli ejus relinquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum amictus sindone super nudo: et tenuerunt eum. At ille,

them: Sleep ye now, and take your rest. It is enough; the hour is come; behold the Son of Man shall be betrayed into the hands of sinners.—Rise up, let us go. Behold, he that will betray me is at hand. And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he: lay hold on him, and lead him away cautiously. And when he was come, immediately going up to him, he saith: Hail, Rabbi! and he kissed him. But they laid hands on him, and held him. And one of them that stood by, drawing a sword, struck the servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out

rejecta sindone, nudus
profugit ab eis.

as against a robber, with swords and staves to apprehend me? I was daily with you in the Temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body, and they laid hold on him. But he, casting off the linen cloth, fled from them naked.

Et adduxerunt Jesum ad summum sacerdotem: et convenerunt omnes sacerdotes, et Scribæ, et seniores. Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis, et sedebat cum ministris ad ignem, et calefaciebat se. Summi vero sacerdotes, et omne concilium quærebant adversus Jesum testimonium, ut eum morti traderent, nec inveniebant. Multi enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant. Et

And they brought Jesus to the high priest: and all the priests and the scribes and the ancients were assembled together. And Peter followed him afar off, even into the palace of the high priest: and he sat with his servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and they found none. For many bore false witness against him, and their evidence did not agree.

quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manufactum, et per triduum aliud non manufactum ædificabo. Et non erat conveniens testimonium illorum. Et exurgens summus sacerdos in medium, interrogavit Jesum, dicens: Non respondes quidquam ad ea, quæ tibi obijciuntur ab his? Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es Christus filius Dei benedicti? Jesus autem dixit illi: Ego sum: et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam: quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam con-

And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their testimony did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing. Again the high priest asked him and said unto him: Art thou the Christ, the Son of the blessed God? And Jesus said to him, I am: and you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith: What need we any farther witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death.

spuere eum, et velare faciem ejus, et colaphis eum cædere, et dicere ei: Prophetiza. Et ministri alapis eum cædebant. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis: et cum vidisset Petrum calefacientem se, aspiciens illum, ait: Et tu cum Jesu Nazarenô eras. At ille negavit, dicens: Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et gallus cantavit. Rursus autem cum vidisset illum ancilla, cœpit dicere circumstantibus: Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant Petro: Vere ex illis es; nam et Galilæus es. Ille autem cœpit anathematizare, et jurare: Quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesus: Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophesy: and the servants struck him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid-servants of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew. And again a maid-servant seeing him, began to say to the by-standers: This is one of them. But he denied again. And after a while they that stood by, said again to Peter: Surely thou art one of them, for thou art also a Galilean. But he began to curse, and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And

Peter remembered the word that Jesus had said to him: Before the cock crow twice, thou shalt deny me thrice. And he began to weep.

Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et Scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: Tu es Rex Judæorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursus interrogavit eum, dicens: Non respondes quidquam? vide in quantis te accusant. Jesus autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex vinctis, quemcumque petiissent. Erat autem qui dicebatur Barabbas, qui cum seditionis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cœpit rogare,

And straightway in the morning the chief priests, holding a consultation with the ancients and the scribes and the whole council, bound Jesus and led him away, and delivered him to Pilate. And Pilate asked him: Art thou the King of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing, so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with seditious men, who, in the sedition,

sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis regem Judæorum? Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Judæorum? At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spinæ coronam. Et cœperunt salutare eum: Ave rex Judæorum. Et percutiebant caput ejus arundine, et conspuiebant eum,

had committed murder. And when the multitude was come up, they began to desire that he would do as he had always done to them. And Pilate answered them, and said: Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the King of the Jews? But they again cried out, Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. So Pilate, being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him into the court of the palace, and they call together the whole band.

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et ponentes genua, adorabant eum.

And they clothe him with purple, and plaiting a crown of thorns, they put it upon him. And they began to salute him: Hail, King of the Jews! And they struck his head with a reed: and they did spit on him, and bowing their knees, they worshipped him.

Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis: et educunt illum, ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, Simonem Cyrenæum, venientem de villa, patrem Alexandri et Rufi, ut tolleretur crucem ejus. Et perducunt illum in Golgotha locum, quod est interpretatum Calvariæ locus. Et dabant ei bibere myrrhatum vinum: et non accepit. Et crucifigentes eum, diviserunt vestimenta ejus, mittentes sortem super eis, quis quid tolleretur. Erat autem hora tertia: et crucifixerunt eum. Et erat titulus causæ ejus inscriptus: Rex

And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon, a Cyrenean, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted, is the place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they

Judæorum. Et cum eo crucifigunt duos latrones; unum a dextris, et alium a sinistris ejus, et impleta est Scriptura, quæ dicit: Et cum iniquis reputatus est. Et prætereuntes blasphemabant eum, moventes capita sua, et dicentes: Vah, qui destruis templum Dei, et in tribus diebus reædificas: salvum fac te ipsum, descendens de cruce. Similiter et summi sacerdotes illudentes, ad alterutrum cum Scribis dicebant: Alios salvos fecit, seipsum non potest salvum facere. Christus rex Israel descendant nunc de cruce, ut videamus, et credamus. Et qui cum eo crucifixi erant, convitiabantur ei. Et facta hora sexta, tenebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona, exclamavit Jesus voce magna, dicens: Eloï, Eloï, lamna sabaethani? Quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? Et quidam de circumstantibus

crucified him. And the inscription of his cause was written over: The King of the Jews. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled which saith: And with the wicked he was reputed. And they that passed by, blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the Temple of God, and in three days buildest it up again: Save thyself, coming down from the cross. In like manner also the chief priests, with the scribes, mocking, said to one another: He saved others, himself he cannot save. Let Christ, the King of Israel, come down now from the cross that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried

audientes, dicebant: Ecce Eliam vocat. Currens autem unus, et implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: Sinite, videamus si veniat Elias ad deponendam eum. Jesus autem emissâ voce magna expiravit.

out with a loud voice, saying: Eloi, Eloi, lamma sabachthani! which is, being interpreted: My God, my God! why hast thou forsaken me? And some of the bystanders hearing, said: Behold, he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

Here all kneel, to meditate upon the redemption of mankind; and after a little pause, they rise, and the Deacon goes on:

ET velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: Vere hic homo Filius Dei erat. Erant autem et mulieres de longe aspicientes, inter quas erat Maria Magdalene, et Maria Jacobi minoris et Joseph mater, et Salome: et cum esset in Galilæa, seque-

AND the veil of the Temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James

bantur eum, et ministrabant ei; et aliæ multæ, quæ simul cum eo ascenderant Jerosolymam.

the less, and of Joseph, and Salome: who also when he was in Galilee, followed him and ministered to him; and many other women that came up with him to Jerusalem.

Here is said Munda, &c.

ET cum jam sero esset factum (quia erat Parasceve quod est ante Sabbatum) venit Joseph ab Arimathæa nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Jesu. Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum si jam mortuus esset. Et cum cognovisset a centurione, donavit corpus Joseph. Joseph autem mercatus sindonem, et deponens eum involvit sindone, et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

AND when the evening was now come, because it was the Parasceve, that is the day before the Sabbath, Joseph of Arimathæa, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph, buying fine linen and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock, and

he rolled a stone to the
door of the sepulchre.

THE OFFERTORY.

CUSTODI me, Domi- **KEEP** me, O Lord!
ne, de manu peccatoris, from the hand of the
et ab hominibus iniquis wicked, and from unjust
eripe me. men deliver me.

Suscipe.

THE SECRET.

SACRIFICIA nos, **LET** these sacrifices,
quæsumus, Domine, pro- O Lord! we beseech thee,
pensius ista restaurent, which are accompanied
quæ medicinalibus sunt with healing fasts, merci-
instituta jejuniis. Per fully reform us, through
Dominum nostrum, etc. our Lord, &c.

The other Secret, Protege, or Oblatis; The Preface, and the Canon.

THE COMMUNION.

ADVERSUM me ex- **THEY** that sat in the
cerebantur, qui sedebant gate spoke against me:
in porta; et in me psalle- and they that drank wine
bant, qui bibebant vinum: made me their songs; but,
ego vero orationem meam as for me, my prayer is to
ad te Domine: tempus be- thee, O Lord! for the time
neplaciti, Deus, in multi- of thy good pleasure, O
tudine misericordiæ tuæ. God! in the multitude of
thy mercy.

THE POST-COMMUNION.

Oremus.

Let us pray.

SANCTIFICATIONI- **MAY** these thy holy

BUS tuis, omnipotens Deus, sacrifices, Almighty God!
 us, et vitia nostra curentur, both cure our vices, and
 et remedia nobis sempiterna proveniant. Per become an eternal remedy
 Dominum nostrum, etc. to us, through our Lord,
 &c.

The other Post-communion Quæsumus, or Hæc nos.

The Prayer over the People.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads to God.

TUA nos misericordia, MAY thy mercy, O
 Deus, et ab omni subreptione vetustatis expurget, God! purify us from the
 et capaces sanctæ novitatis corruption of the old man
 efficiat. Per Dominum and enable us to put on
 nostrum, etc. the new: through our
 Lord, &c.

WEDNESDAY IN HOLY WEEK.

Station at St. Mary Major.

THE Church teaches us in the Introit of the Mass, that such is the power, majesty and glory that has been given to the great and admirable name of Jesus, that all creatures owe it adoration, worship, and submission. He annihilated Himself, taking the form of a slave to redeem us, therefore this name, which is a name of salvation, was given to Him. Such exaltation and glory were the fruit of the humiliations, abasement and glory which He practised constantly even unto death, and the death of the cross; keeping His will immutably united to that of His eternal Father, notwithstanding the extreme anguish and agonies of afflicted, fainting humanity, which so over-

whelmed Him in the garden at the fearful vision of His coming sorrows, that He sweat drops of blood. Many portions of this Mass express the prayers, afflictions, and agony of spirit of the sacred humanity.

THE MASS.

The Priest begins the Mass at the foot of the Altar, as usual.

THE INTROIT.

IN nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum; quia Dominus factus est obediens usque ad mortem, mortem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris. *Psal.* Domine, exaudi orationem meam, et clamor meus ad te veniat. In nomine, etc.

IN the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: because the Lord became obedient unto death, even the death of the cross: Wherefore the Lord Jesus Christ, is in the glory of God, the Father. *The Psalm.* Hear, O Lord! my prayer, and let my cry come to thee. In the name, &c.

Kyrie eleison.

THE FIRST COLLECT.

Oremus.

Flectamus genua.

R. Levate.

PRÆSTA, quæsumus, omnipotens Deus: ut, qui nostris excessibus incessanter affligimur, per unigeniti Filii tui passionem liberemur. Qui tecum vivit, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

GRANT, we beseech thee, O Almighty God! that we, who are continually punished for our excesses, may be delivered by the passion of thy only

begotten Son; who with
thee, and the Holy Ghost,
&c.

FIRST LESSON.

From the Prophet Isaias, chap. 62, 63.

THE prophet here represents Jesus Christ to us, under the same figure as does the Apostle, who says: that having despoiled and disarmed the power and principalities, that is, the demons, Jesus Christ led them captive before the whole world, after having conquered them on His cross. The prophet makes use of figures so appropriate and expressive that it is easy to penetrate the truth of his similitudes. The nations hostile to the people of God here represented, are the demons; the garment all dyed with blood is the mortal body assumed by the Son of God, all covered and bathed in the blood that poured from His most precious veins. The cross is the sacred wine-press; the cluster of grapes so bruised beneath it, is, as St. Augustine remarks, "Jesus Christ himself, who being loaded with blows, wounded and crucified, shed from every pore of His sacred body a saving tide of precious blood which has purchased for us life and salvation." Under this wine-press the demon was crushed; under this wine-press the old Adam was destroyed, according to the beautiful words of St. Paul. The old man has been crucified with him in ourselves, so that the body of sin might be destroyed and we might no longer be subject to the servitude of sin. This wine-press was trodden by Jesus Christ alone; He trod it violently, for there was none to help Him. Terrible were the sufferings He endured; ours is the fruit of His most bitter Passion.

THE FIRST EPISTLE.

Lectio Isaiæ Prophetæ.	The lesson from the Pro-
Cap. lxii. 11-lxiii. 1, 7.	phet Isaias. Chap. lxii.
	11-lxiii. 1, 7.
HÆC dicit Dominus	THUS saith the Lord

Deus: Dicite filiæ Sion: Ecce Salvator tuus venit; ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua, gradiens in multitudine fortitudinis suæ. Ego, qui loquor justitiam, et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in torculari? Torcular calcavi solus, et de gentibus non est vir mecum; calcavi eos in furore meo; et conculcavi eos in ira mea: et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Dies enim ultionis in corde meo, annus redemptionis meæ venit. Circumspexi, et non erat auxiliator; quæsi, et non fuit qui adjuvaret: et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum.

God: Tell the daughter of Sion; behold thy Saviour cometh; behold his reward is with him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the

Miserationum Domini recordabor, laudem Domini super omnibus, quæ reddidit nobis Dominus Deus noster.

people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all things, that the Lord our God hath bestowed on us.

THE GRADUAL.

NE avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me.

V. Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam: infixus sum in limbo profundi, et non est substantia.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

TURN not away thy face from thy servant, for I am in trouble; hear me speedily.

V. Save me, O God! for waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

V. The Lord be with you.

R. And with thy spirit.

THE SECOND COLLECT.

Oremus.

DEUS, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici ad nobis expelleres potestatem; concede nobis famulis tuis, ut resurreo-

Let us pray.

O GOD! who wouldst have thy Son suffer death for us on the cross, to deliver us from the power of the enemy; grant to us, thy servants, that we may

tionis gratiam consequamur. Per eundem Dominum nostrum, etc. obtain the grace of his resurrection; through the same Lord, &c.

The Prayer for the Church, or for the Pope.

SECOND LESSON.

IN this lesson, the characteristics of the Messiah are so minutely delineated, and the Gospel so fully verifies all that had been foreseen and predicted by Isaias, that this has been justly termed, not the prophecy, but the Gospel according to Isaias. The sudden exclamation that escapes from the prophet, has been applied by St. John to the hardness and obstinacy of the Jews, who remained incredulous, after having witnessed the many miracles, and heard the heavenly teachings of Jesus Christ. Jesus is that root, that sprang up from a thirsty ground; because He was born in poverty, of a virgin, one who was, therefore, naturally sterile; so that His generation, according to the human maternity, is as ineffable and singular, as it is according to the Divine paternity. He appeared so humble and poor; He was so outraged and despised; so covered with confusion and wounds; in fine, so abused and disfigured, that all beauty disappeared from His most amiable countenance, and He could not be recognized as the great, sublime, long-expected Messiah. He who should have been the delight of men, was their sport; and so great was His affliction, that His distinctive title was that of the Man of Sorrows.

He was reduced to this condition, not by the power of His enemies, but by the intensity of His love. He went forth to meet death, and the death of the cross; for He desired to give Himself up, a willing victim, immolated to the Most High for our sins. Both the prophecy and the Gospel prove, that His were the chastisements and ours the sins. We are all sinners, and He was laden with our iniquities. He underwent the punishment due to us; He took upon himself our offences and crimes, that we might

participate in His merits and satisfaction. But the reign of sin was destroyed by the power of patience; hell was robbed of its prey, the wrath of His bitterest enemies was overcome, and great changes were wrought after His passion and death.

His death has obtained for us life and salvation, and a numerous and happy posterity is the recompense of His sufferings. The prophet does not omit the circumstance of His being numbered among malefactors, in having two thieves for His companions, whilst hanging on the cross. His enemies sought to unite anguish and infamy; and from affliction and opprobrium, Jesus Christ drew victory and glory.

THE SECOND EPISTLE.

Lectio Isaïæ Prophetæ
Cap. liii.

IN diebus illis: Dixit Isaïas: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est? Et ascendet sicut virgultum coram eo, et sicut radix de terra sitienti; non est species ei, neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum; despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum. Vere languores nostros ipse tulit,

The lesson from the Prophet Isaïas. *Chap. liii.*

IN those days Isaïas said: Lord! who hath believed our report? And to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him. Despised, and the most abject of men; a man of sorrows, and acquainted with infirmity: and his look was, as it were hidden and despised.

et dolores nostros ipse portavit: et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostræ super eum, et livore ejus sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum. De angustia et de judicio sublatus est; generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussi eum. Et dabit impios pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit conterere eum in infirmitate: si pos-

whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment: who shall declare his generation? Because he is cut off out of the land of the living, for the wickedness of my people have I struck him. And he shall give the un-

uerit pro peccato animam suam, videbit semen longævum, et voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit, et saturabitur: in scientia sua justificabit ipse justus servus meus multos, et iniquitates eorum ipse portabit. Ideo dispertiam ei plurimos, et fortium dividet spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est: et ipse peccata multorum tulit, et pro transgressoribus rogavit.

godly for his burial, and the rich for his death; because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul had labored, he shall see, and be filled: by his knowledge shall this, my just servant, justify many: and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong; because he hath delivered his soul unto death, and was reputed with the wicked; and he hath borne the sins of many, and hath prayed for the transgressors.

THE TRACT.

DOMINE, exaudi orationem meam, et clamor meus ad te veniat.

℣. Ne avertas faciem

HEAR, O Lord! my prayer, and let my cry come to thee.

℣. Turn not away thy

tuam a me: in quacumque die tribulor, inclina ad me aurem tuam.

℣. In quacumque die invocavero te, velociter exaudi me.

℣. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confixa sunt.

℣. Percussus sum sicut foenum, et aruit cor meum: quia oblitus sum manducare panem meum.

℣. Tu exurgens, Domine, misereberis Sion: quia venit tempus miserendi ejus.

face from me: in the day when I am in trouble, incline thy ear to me.

℣. In what day soever I shall call upon thee, hear me speedily.

℣. For my days are vanished like smoke: and my bones are as if they were fried in a frying-pan.

℣. I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

℣. Thou shalt arise, O Lord! and have mercy on Sion; for it is time to have mercy on it, for the time is come.

THE PASSION OF OUR LORD ACCORDING TO ST. LUKE.

ST. LUKE, who was less the associate of St. Paul, in the pilgrimages of the latter, than in his apostolic labors and teachings, was encouraged by that Apostle to undertake the writing of the Gospel, which had been to him a source of glory, and rendered his name famous throughout the Church. He wrote in opposition to some who, having undertaken it through their own will, and not by the inspiration of the Holy Ghost, failed in their attempt. He was assisted in this task by Divine revelation, the traditions of the Apostles and the disciples of our Lord, who had followed Him from the beginning of His preachings even until His death, and who had seen and heard all that they related concerning Him. This the Evangelist declares in the history of the Passion, which

at present comes third in order. St. Luke particularly describes the bloody sweat of Jesus Christ, and the apparition of the angel that ministered to Him. The Church here selects such verses from the Psalms as allude to the prayer and agony in the garden. She desires the faithful to make this first part of the Passion the subject of devout meditation.

St. Jerome writes that some foolish, inconsiderate zealots, among the primitive Christians, in transcribing the Gospel according to St. Luke, purposely omitted the account, given by that Evangelist, of the bloody sweat and the ministering angel, for fear that the heretical Arians would impiously abuse them as affording proofs against the divinity of our Lord. St. Hilarion testifies, that, in his time, many Greek and Latin documents were circulated in which both these facts were omitted. At present, there are no documents extant, either in Greek or Latin, in which they are not contained. They are also found in the Syriac and other oriental versions. This omission was but the superstitious fraud of silly people, and was occasioned altogether by the vain fear that signs, so indicative of human weakness, would derogate from the Saviour's divinity. Whosoever firmly believes that Jesus Christ is true God and true man, exercises His faith no less in those portions of the Holy Scripture which represent Him as inferior, than in such as represent Him as equal to the Eternal Father.

Passio Domini nostri Jesu Christi secundum Lucam. *Cap. xxii. et xxiii.* The passion of our Lord Jesus Christ, according to St. Luke. *Chap. xxii. and xxiii.*

IN illo tempore: Appropinquabat dies festus Azymorum, qui dicitur pascha; et quærebant principes sacerdotum et scribæ, quomodo Jesum AT that time the feast of unleavened bread, which is called the pasch, was at hand. And the chief priests and the scribes sought how they might put

interficerent: timebant vero plebem. Intravit autem Satanas in Judam, qui cognominabatur Iscariotes, unum de duodecim. Et abiit, et locutus est cum principibus sacerdotum, et magistratibus, quemadmodum illum traderet eis. Et gavisii sunt, et pacti sunt pecuniam illi dare. Et spondit. Et quærebat opportunitatem ut traderet illum sine turbis. Venit autem dies Azymorum, in qua necesse erat occidi pascha. Et misit Petrum et Johannem, dicens: Euntes parate nobis pascha, ut manducemus. At illi dixerunt: Ubi vis paremus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ portans: sequimini eum in domum, in quam intrat, et dicetis patrifamilias domus: Dicit tibi Magister: Ubi est diversorium, ubi pascha cum discipulis meis manducem? Et ipse ostendet vobis conaculum magnum stratum, et ibi

Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests, and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised. And he sought for an opportunity to betray him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare us the pasch that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house which he entereth into, and you shall say to the master of the house: The master saith to thee, Where is the guest-chamber, where I

parate. Euntes autem invenerunt sicut dixit illis, et paraverunt pascha.

Et cum facta esset hora, discubuit, et duodecim Apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, et dixit: Accipite, et dividite inter vos. Dico enim vobis, quod non bibam de generatione, vitis, donec regnum Dei veniat. Et accepto pane, gratias egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur: hoc facite in meam commemorationem. Similiter et calicem, postquam conavit, dicens: Hic est calix novum testamentum, in sanguine meo, qui pro vobis fundetur. Verum-

may eat the pasch with my disciples? And he will show you a large dining-room, furnished; and there prepare. And they going, found as he had said to them: and they made ready the pasch.

And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks and said: Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given for you: Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my

tamen ecce manus tradentis me, mecum est in mensa. Et quidem Filius hominis, secundum quod definitum est, vadit: verumtamen vae homini illi, per quem tradetur. Et ipsi coeperunt quærere inter se, quis esset ex eis, qui hoc facturus esset. Facta est autem et contentio inter eos, quis eorum videretur esse major. Dixit autem eis: Reges gentium dominantur eorum; et qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor; et qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui, permansistis mecum in tentationibus meis. Et ego dispono vobis, sicut disposuit mihi Pater meus, regnum, ut edatis et bibatis super mensam meam in regno meo, et sedeatis super

blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of Man indeed goeth, according to that which is determined: but woe to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them seemed to be greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greatest among you, let him be as the least: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth: and you are they who have continued with me in my temptations.

thronos, judicantes duodecim tribus Israel. Ait autem Dominus: Simon, Simon, ecce Satanas expetivit vos ut cribraret sicut triticum; ego autem rogavi pro te, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. Qui dixit ei: Domine, tecum paratus sum et in carcerem, et in mortem ire. At ille dixit: Dico tibi, Petre, non cantabit hodie gallus, donec ter abneges nosse me. Et dixit eis: Quando misi vos sine sacculo, et pera, et calceamentis, numquid aliquid defuit vobis? At illi dixerunt: Nihil. Dixit ergo eis: Sed nunc qui habet sacculum, tollat similiter et peram: et qui non habet, vendat tunicam suam, et emat gladium. Dico enim vobis, quoniam adhuc hoc quod scriptum est, oportet impleri in me: Et cum iniquis deputatus est. Etenim ea, quæ sunt de me, finem habent. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est.

And I appoint to you, as my Father hath appointed to me, a kingdom. That you may eat, and drink at my table in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel. And the Lord said: Simon, Simon! behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren. And he said to him: Lord! I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter! the cock shall not crow this day, till thou, thrice, deny that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said he to them: But now, he that hath a purse, let him take it, and likewise a scrip: and he that hath no sword, let him sell his coat and buy one. For I say to you that

this that is written must yet be fulfilled in me: And with the wicked he was reputed. For the things concerning me have an end. But they said: Lord! behold here are two swords. And he said to them: It is enough.

Et egressus ibat, secundum consuetudinem, in montem Olivarum. Secuti sunt autem illum et discipuli. Et cum pervenisset ad locum, dixit illis: Orate ne intretis in temptationem. Et ipse avulsus est ab eis, quantum jactus est lapidis; et positus genibus orabat, dicens: Pater, si vis, transfer calicem istum a me: verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi Angelus de cœlo, confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor ejus, sicut guttæ sanguinis decurrentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invenit eos dormientes præ tristitia. Et ait illis: Quid dormi-

And going out, he went according to his custom, to the Mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast: and kneeling down, he prayed, saying: Father! if thou wilt, remove this chalice from me: nevertheless not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to

tis? Surgite, orate ne intretis in tentationem. Adhuc eo loquente, ecce turba; et qui vocabatur Judas, unus de duodecim, antecedebat eos: et appropinquavit Jesu ut oscularetur eum. Jesus autem dixit illi: Juda, osculo Filium hominis tradis? Videntes autem hi, qui circa ipsum erant, quod futurum erat, dixerunt ei: Domine, si percutimus in gladio? Et percussit unus ex illis servum principis sacerdotum, et amputavit auriculam ejus dexteram. Respondens autem Jesus, ait: Sinite usque huc. Et cum tetigisset auriculam ejus, sanavit eum. Dixit autem Jesus ad eos qui venerant ad se, principes sacerdotum, et magistratus templi, et seniores: Quasi ad latronem existis cum gladiis et fustibus? Cum quotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra, et potestas tenebrarum. Comprehendentes autem eum, duxerunt ad domum

his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? Arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him. And Jesus said to him: Judas! dost thou betray the Son of Man with a kiss? And they that were about him, seeing what would follow, said to him: Lord! shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come to him: Are you come out as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not

principis sacerdotum: Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circum-sedentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisset intuita, dixit: Et hic cum illo erat. At ille negavit eum, dicens: Mulier, non novi illum. Et post pusillum alius videns eum, dixit: Et tu de illis es. Petrus vero ait: O homo, non sum. Et intervallo facto quasi horæ unius, alius quidam affirmabat, dicens: Vere et hic cum illo erat: nam et Galilæus est. Et ait Petrus: Homo, nescio quid dicis. Et continuo adhuc illo loquente cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus flevit amare.

stretch forth your hands against me: but this is your hour, and the power of darkness. Then they laid hold on him, and led him to the high priest's house: but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had looked upon him, she said: This man was also with him. But he denied him, saying: Woman! I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man! I am not. And about the space of one hour after, another man affirmed, saying: Of a truth this man was also with him; for he is also a Galilean. And Peter said: Man! I know not what thou sayest. And immediately while he was yet speaking the cock crew. And the Lord, turning,

Et viri qui tenebant illum, illudebant ei, cædentes. Et velaverunt eum, et percutiebant faciem ejus: et interrogabant eum, dicentes: Prophetiza, quis est qui te percussit? Et alia multa blasphemantes dicebant in eum. Et ut factus est dies, conveniunt seniores plebis, et principes sacerdotum, et scribæ, et duxerunt illum in concilium suum, dicentes: Si tu es Christus, dic nobis. Et ait illis: Si vobis dixero, non credetis mihi: si autem et interrogavero, non respondebitis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es Filius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixerunt: Quid adhuc desideramus testimonium?

looked on Peter. And Peter remembered the word of the Lord, how he had said: Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.

And the men that held him, mocked him and struck him. And they blindfolded him, and smote him on the face. And they asked him, saying: Prophecy, who is it that struck thee? And many other things, blaspheming, they said against him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. And he said to them: If I shall tell you, you will not believe me: and if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all: Art thou then the Son of God? And he

ipsi enim audivimus de ore ejus. Et surgens omnis multitudo eorum, duxerunt illum ad Pilatum. Coeperunt autem illum accusare, dicentes: Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Cæsari, et dicentem se Christum regem esse. Pilatus autem interrogavit eum, dicens: Tu es Rex Judæorum? At ille respondens, ait: Tu dicis. Ait autem Pilatus ad principes sacerdotum, et turbas: Nihil invenio causæ in hoc homine. At illi inualescebant, dicentes: Commovet populum, docens per universam Judæam, incipiens a Galilæa usque huc. Pilatus autem audiens Galilæam, interrogavit si homo Galilæus esset. Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Jerosolymis erat illis diebus. Herodes autem viso Jesu, gavisus est valde: erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de

said: You say that I am. Then they said: What need we any further testimony? For we ourselves have heard it from his own mouth. And the whole multitude of them rose up, and led him away to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ, the king. And Pilate asked him, saying: Art thou the King of the Jews? And he answered and said: Thou sayest it. Then Pilate said to the chief priests and to the multitude: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. And Pilate hearing of Galilee, asked if the man was a Galilean. And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was

eo, et sperabat signum aliquod videre ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum et scribæ constanter accusantes eum. Sprevit autem illum Herodes cum exercitu suo: et illudit indutum veste alba, et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die: nam antea inimici erant ad invicem.

Pilatus autem, convocatis principibus sacerdotum, et magistratibus, et plebe, dixit ad illos: Obtulistis mihi hunc hominem, quasi avertentem populum, et ecce ego coram vobis interrogans, nullam causam inveni in homine isto ex his, in quibus eum accusatis. Sed neque He-

also at Jerusalem in those days. And Herod, seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some miracle wrought by him. And he questioned him with many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his soldiers despised him; and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate were made friends that same day; for before they were enemies one to another.

Then Pilate, calling together the chief priests, and the magistrates, and the people, said to them: You have brought this man to me, as one that perverteth the people, and behold I, having examined him before you, find no cause in this man touching those things, wherein

rodes : nam remisi vos ad illum, et ecce nihil dignum morte actum est ei. Emendatum ergo illum dimittam. Necesse autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul universa turba, dicens : Tolle hunc, et dimitte nobis Barabbam. Qui erat propter seditionem quamdam factam in civitate et homicidium, missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Jesum. At illi succlamabant dicentes : Crucifige, crucifige eum. Ille autem tertio dixit ad illos : Quid enim mali fecit iste ? nullam causam mortis invenio in eo : corripiam ergo illum, et dimittam. At illi instabant vocibus magnis postulantes ut crucifigeretur : et invalescebant voces eorum. Et Pilatus adjudicavit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium et seditionem missus fuerat in carcerem, quem petebant ; Jesum vero tradidit volun-

you accuse him. No, nor yet Herod : for I sent you to him, and behold nothing worthy of death, is done to him. I will chastise him therefore, and release him. Now of necessity he was to release to them one upon the feast day. But the whole multitude cried out at once, saying : Away with this man, and release unto us Barabbas ; who for a certain sedition, made in the city, and for murder, had been cast into prison. And Pilate spoke to them again, desiring to release Jesus. But they cried out saying : Crucify him, crucify him. And he said to them the third time : Why, what evil hath this man done ? I find no cause of death in him ; I will chastise him therefore, and let him go. But they were instant with loud voices requiring that he might be crucified ; and their voices prevailed. And Pilate gave sentence, that their petition should be granted. And he released unto them, him,

tati eorum. Et cum ducerent eum, apprehenderunt Simonem quemdam Cyrenensem, venientem de villa: et imposuerunt illi crucem portare post Jesum.

Sequebatur autem illum multa turba populi, et mulierum quæ plangebant et lamentabantur eum. Conversus autem ad illas, Jesus, dixit: Filiae Jerusalem, nolite flere super me, sed super vos ipsas flete, et super filios vestros. Quoniam ecce venient dies, in quibus dicent: Beatæ steriles, et ventres qui non genuerunt, et ubera quæ non lactaverunt. Tunc incipient dicere montibus: Cadite super nos; et collibus: Operate nos. Quia si in viridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem et alij duo nequam cum eo, ut interficerentur. Et postquam venerunt in locum, qui vocatur Calva-

who, for murder and sedition had been cast into prison, whom they had desired; but Jesus he delivered up to their will. And as they led him away, they laid hold on one Simon of Cyrene, that was coming out of the country: and they laid the cross on him to carry after Jesus.

And there followed him a great multitude of people, and of women; who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem! weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains: Fall upon us: and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with

riæ, ibi crucifixerunt eum; et latrones, unum a dextris, et alterum a sinistris. Jesus autem dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Dividentes vero vestimenta ejus, miserunt sortes. Et stabat populus spectans, et deridebant eum principes cum eis, dicentes: Alios salvos fecit: se salvum faciat, si hic est Christus Dei electus. Illudebant autem ei et milites accedentes, et acetum offerentes ei, et dicentes: Si tu es rex Judæorum, salvum te fac. Erat autem et superscriptio scripta super eum litteris Græcis, et Latinis, et Hebraicis: Hic est Rex Judæorum. Unus autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: Si tu es Christus, salvum fac te ipsum, et nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es. Et nos quidem juste, nam digna factis recipimus: hic vero nihil mali gessit.

him, to be put to death. And when they were come to the place, which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father! forgive them, for they know not what they do. But they divided his garments, and cast lots. And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: If thou be the King of the Jews, save thyself. And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: This is the King of the Jews. And one of these robbers, who were hanging, blasphemed him, saying: If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying: Nei-

Et dicebat ad Jesum: Do mine, memento mei, cum veneris in regnum tuum. Et dixit illi Jesus: Amen dico tibi, hodie tecum eris in paradiso. Erat autem fere hora sexta, et tenebræ factæ sunt in universam terram usque in horam nonam. Et obscuratus est sol, et velum templi scissum est medium. Et clamans voce magna Jesus ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expiravit.

ther dost thou fear God, seeing thou art under the same condemnation. And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord! remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened; and the veil of the Temple was rent in the midst. And Jesus, crying with a loud voice, said: Father! into thy hands I commend my spirit. And saying this, he gave up the ghost.

Here all kneel, and after a little pause, to meditate on the redemption of mankind, they rise, and the Deacon goes on:

VIDENS autem centurio quod factum fuerat, glorificavit Deum, dicens: Vere hic homo justus erat. Et omnis turba eorum, qui

NOW the centurion, seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of

simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revértebantur. Stabant autem omnes notij eius a longe, et mulieres quæ secutæ eum erant a Galilæa, hæc videntes.

them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

Here is said the prayer Munda cor meum.

ET ecce vir nomine Joseph, qui erat decurio, vir bonus et justus: hic non consenserat consilio et actibus eorum, ab Arimathea civitate Judææ, qui expectabat et ipse regnum Dei. Hic accessit ad Pilatum, et petiit corpus Jesu: et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat.

AND behold, a man by name Joseph, who was a counsellor, a good and just man: the same had not consented to their counsel and doings. He was of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus: And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewn in stone, wherein never yet any man had been lain.

THE OFFERTORY.

DOMINE, exaudi orationem meam, et clamor meus ad te perveniat: ne avertas faciem tuam a me.

HEAR, O Lord! my prayer, and let my cry come to thee: turn not away thy face from me.

THE SECRET.

<p>SUSCIPE, quæsumus Domine, munus oblatum, et dignanter operare, ut quod passionis Filii tui Domini nostri mysterio gerimus, piis affectibus consequamur: Per eundem Dominum nostrum, etc.</p>	<p>ACCEPT, O Lord! we beseech thee, this offering, and mercifully grant that we may receive with pious sentiments, what we celebrate in the mystery of the passion of thy Son, our Lord; through the same Lord, &c.</p>
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The other Secret: Protege or Oblatis; The Preface.

THE COMMUNION.

<p>POTUM meum cum fletu temperabam; quia elevans allisisti me: et ego sicut fœnum arui. Tu autem Domine, in æternum permanes: tu exurgens misereberis Sion, quia venit tempus miserendi ejus.</p>	<p>I MINGLED my drink with weepings; for having lifted me up, thou hast thrown me down: and I withered like grass; but thou, O Lord! endurest for ever; thou shalt arise, and have mercy on Sion, for it is time to have mercy on it, for the time is come.</p>
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THE POST-COMMUNION.

<p>LARGIRE nostris omnipotens Deus; ut per temporalem Filii tui mortem, quam mysteria veneranda testantur, vitam te nobis dedisse</p>	<p>GRANT, O Almighty God! that we may firmly believe, and hope, that thou hast given us eternal life, by the temporal death of thy Son, represented in</p>
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perpetuam confidamus. these adorable mysteries;
Per eundem, etc. through the same Lord, &c.

The other Post-Communion: Quæsumus, or Hæc nos.

The Prayer over the People.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads to God.

RESPICE, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui tocum vivit et regnat, etc. LOOK down, we beseech thee, O Lord! on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross; who liveth and reigneth, &c.

INTRODUCTION TO THE OFFICE OF HOLY THURSDAY

AND THE TWO DAYS FOLLOWING.

THE public prayers, which are termed the Divine office, instituted by apostolic tradition, and regulated according to the seasons and events which the Church desires to commemorate, form a religious exercise of great antiquity. The office of these few days, is more strongly characterized than any other by the simplicity of primitive times, and contains a greater number of lofty mysteries, that require study and attention in order to be well understood, recollection and compunction to be rendered profitable.

It is so blended with mournful and touching events, that souls that assist at it with devotion and attention enjoy heavenly consolation, and are, at the same time, filled with holy and salutary horror.

It is said, that in ancient times, the faithful were in the habit of assembling in choir at several different hours, to give praise to God,—thus originated the Canonical Hours. The most celebrated and religiously observed of these, among the primitive Christians, were nocturns or tenebræ, which name came from the fact of their rising in the depth of night to sing psalms. The custom, formerly common among the faithful, of rising at midnight, to praise and bless the Lord, is now confined to certain ecclesiastical or religious communities. The Church, our good mother, either through condescension to the weakness of some, or because, for many reasons, she does not deem it expedient to celebrate them publicly, took off the vigil, and advanced the office from midnight to the vesper hour of the preceding day.

However, all these nocturnal offices retain their original names. That of the tenebræ has its peculiar mystery, not only because, after the suppression of the ancient Vigil, Christians continued to celebrate it in the obscurity of night; but because the lights are all extinguished before its conclusion. And it is considered the office of lamentations, representing the obsequies of the Redeemer.

When about to celebrate this part of the office, they place in front of the altar, a large triangular candlestick containing several lighted candles, one of which is extinguished after each psalm.

As Christians, in the first ages of the Church, assembled for the celebration of the Divine office before dawn; and on account of the persecutions, were constrained to meet in subterranean and obscure places, they could not see without the assistance of lamps and candles, they generally made use of large triangular candlesticks suspended from the ceiling, or fastened to the altar. These were in ancient times called *Herce*, on account of their resemblance to a harrow. Some would have us believe that the use of these candlesticks, like that of every other light employed

during the celebration of the Divine office, even in day-time, comes from Christians continuing through custom what had originated from necessity; and that there is no other mystery implied by the putting out of the candles, than that the lights were gradually extinguished as the shadows of night disappeared.

Nothing that the Church does is devoid of mystery, particularly during this season; and they deceive themselves who, in order to make a display of their wit, strive to explain away allusions, figures, and mysteries. Stopping on what is sensible and historical, without penetrating to the instruction and mystery that is hidden under material things, is to stop at the letter that killeth, and slight the spirit that giveth life. For the mystery is the substance and soul of our ceremonies, and purely literal explanations are not only cold and lifeless, but detrimental to piety and religion.

The Church has always made use of mysterious symbols, as an easy method of conveying instruction to the multitude. Among others of ancient memory, is that of lighting candles in daylight. This the Church has constantly practised, even when, in the full enjoyment of security and peace, she could freely and openly exercise her sacred functions. The mysterious reason for so doing, is to lead the faithful to the consideration of Jesus Christ, who is the true and saving light, that enlighteneth every man that cometh into the world; and to admonish us that formerly we walked in darkness; but, that now, being enlightened by the Lord, we should act like children of light, performing works of truth, piety, and justice, and as these candles are lit for mystic reasons, so, for mystic reasons are they successively extinguished during the tenebræ.

The candles are extinguished one after another, because at the approach of our Redeemer's death, the fervor of His disciples cooled; they dispersed here and there, wavering in faith, forgetful of their promises, and almost all, seeking safety in flight, abandoned their Master. Even those that followed Him to Calvary, were overwhelmed at the sight of that fearful death, and stupefied with grief. The candle that remains lit, and is finally concealed behind the altar,

is an admirable figure of Jesus Christ. He came to enlighten the world, that had slept for centuries in darkness and the shadow of death. But ungrateful and perverse men, who preferred darkness to light, instead of welcoming Him joyfully, made every effort, by calumnies, opprobrium, and a most bitter and ignominious death, to obscure and extinguish His glory. When, however, they fancied they had succeeded in their attempt, rising from death to an immortal life more glorious than the former, He was preached and acknowledged throughout the whole world.

Moreover, at the Redeemer's death, His soul was separated from His body, but from neither was His divinity ever separated. The fount of life was within each, working its wonders, in virtue of which He returned to a life, no longer painful and mortal, but immortal and blessed. This is signified by the taper, which, after having been concealed for some time, reappears upon the altar. After the *Benedictus*, at the end of the office, all the lights are extinguished, in memory of the wonderful darkness that overspread the earth at the Redeemer's death, and the fatal, obstinate blindness in which the unfortunate and perverse Synagogue, abandoned by God, remained plunged.

The Church gives herself up wholly to sorrow, and calls upon her children to sympathize in her grief. In other offices, she presents to the Lord a sacrifice of praise, but, in this, she offers no sacrifice save that of her tears. Wherefore she casts aside every appearance, sign, or symbol of joy and festivity, she silences every other emotion, however pious and devout, to indulge in thoughts and affections of sadness and anguish. She no longer commences her office with that beautiful invocation, whereby she implores the Lord to open her lips that she may announce His praise, and to incline unto her aid, that she may render Him the homage due to His infinite Majesty. She omits the Invitatory and the Sacred Doxology, or *Gloria Patri* at the end of the Psalms; no hymns are sung, no blessing is asked, no capitulum read; in short, she forgets every thing else to weep and lament,—and the subjects of her tears, are the sins of men and the sufferings of the Redeemer. The whole office is a lamentation,

and the order observed, resembles that of the service for the dead, because it is, in a measure, a celebration of our Saviour's obsequies.

Each hour terminates with the same prayer, *Respice*; whereby the Church has recourse to God, and implores Him to cast a pitying eye on those for whom His Divine Son, our Lord, was pleased to suffer death. To give merit and efficacy to her prayer, she terminates this petition with the customary conclusion. And the motives she alleges for being heard by God, are those of which she avails herself in every other prayer,—the merits of Jesus Christ. At all other times the Church admonishes the people by the beautiful greeting, *Dominus vobiscum*, to unite in spirit with the celebrant—terminating the prayer by the beautiful acclamation, Amen. Thus approving and ratifying the supplications offered by the priest. But on this occasion, the Church sorrowfully omits the salutation, waits not for the acclamation, and the conclusion itself is pronounced secretly, as it were, in silence, to recall to mind the meekness with which Jesus Christ, without uttering a word, or complaint, or manifesting the least resentment, went forth like a Lamb to die.

MAUNDY-THURSDAY.

THE MATINS.

Pater Noster, Ave Maria, and Credo, are said in a low voice.

THE FIRST NOCTURN.

<i>Antiphona.</i>	ZELUS	<i>The Antiphon.</i>	THE
domus tuæ comedit me, et	zeal of thy house hath		
opprobria exprobrantium	eaten me up, and the re-		
tibi ceciderunt super me.	proaches of them that re-		
	proached thee are fallen		
	upon me.		

PSALM 68.

THAT tempestuous sea, in whose waves David complains of having been engulfed, alludes rather to the passion and death of our Redeemer, than to the affliction of David. Some of the sufferings mentioned in this Psalm are, even when taken in a literal sense, more applicable to Jesus than the royal prophet. Wherefore, the Apostles refer several of these verses to our Divine Saviour. Here it may be remarked that the reprobation of the Jews who were to crucify Him, was predicted. With the complaints of Jesus Christ and David, mingle those of an afflicted soul, that relates to God the contradictions and sufferings it endures through zeal for His glory; imploring His succor that it may not be overcome by the persecutions of its enemies, whose misfortunes and ruin it predicts.

SALVUM me fac
Deus : * quoniam intra-
verunt quæ usque ad ani-
mam meam.

SAVE me, O God ! for
the waters are come even
into my soul.

Infixus sum in limo
profundi : * et non est
substantia.

I am stuck fast in the
mire of the deep, and there
is no sure standing.

Veni in altitudinem ma-
ris : * et tempestas demer-
sit me.

I am come into the depth
of the sea, and a tempest
hath overwhelmed me.

Laboravi clamans, raucæ
factæ sunt fauces meæ : *
defecerunt oculi mei, dum
spero in Deum meum.

I have labored with cry-
ing out, my jaws are be-
come hoarse; my eyes have
failed whilst I hope in my
God.

Multiplicati sunt super
capillos capitis mei, * qui
oderunt me gratis.

They are multiplied
above the hairs of my
head, who hate me with-
out cause.

Confortati sunt qui por-

My enemies are grown

secuti sunt me inimici mei
injuste: * quæ non rapui;
tunc exolvebam.

Deus, tu scis insipientiam
meam: * et delicta mea a te
non sunt abscondita.

Non erubescant in me
qui expectant te Domine,
* Domine virtutum.

Non confundantur super
me, * qui quærent te,
Deus Israel.

Quoniam propter te sustinui
opprobrium: * operuit
confusio faciem meam.

Extraneus factus sum
fratribus meis: * et peregrinus
filiis matris meæ.

Quoniam zelus domus
tuæ comedit me: * et opprobria
exprobrantium tibi ceciderunt
super me.

Et operui in jejunio
animam meam: * et factum
est in opprobrium mihi.

Et posui vestimentum
meum cilicium: * et factus
sum illis in parabolam.

strong who have wrongfully
persecuted me: then I paid
that which I took not away.

O God! thou knowest my
foolishness; and my offences
are not hidden from thee:

Let not them be ashamed
for me, who look for thee,
O Lord! the Lord of hosts.

Let them not be confounded
on my account, who seek
thee; O God of Israel!

Because for thy sake I have
borne reproach; shame hath
covered my face.

I am become a stranger to
my brethren, and an alien
to the sons of my mother.

For the zeal of thy house
hath eaten me up; and the
reproaches of them that
reproached thee are fallen
upon me.

And I covered my soul
in fasting: and it was
made a reproach to me.

And I made haircloth my
garment: and I became a
byword to them.

Adversum me loqueban-
tur qui sedebant in porta :
* et in me psallebant qui
bibebant vinum.

Ego vero orationem me-
am ad te Domine : * tem-
pus beneplaciti Deus.

In multitudine miseri-
cordiæ tuæ exaudi me, *
in veritate salutis tuæ.

Eripe me de luto, ut
non infigar : * libera me
ab iis qui oderunt me, et
de profundis aquarum.

Non me demergat tem-
pestas aquæ, neque absor-
beat me profundum : *
neque urgeat super me
puteus os suum.

Exaudi me Domine,
quoniam benigna est mi-
sericordia tua : * secun-
dum multitudinem misera-
tionum tuarum respice in
me.

Et ne avertas faciem
tuam a puero tuo : * quo-
niam tribulor, velociter
exaudi me.

Intende animæ meæ et
libera eam : * propter ini-
micos meos eripe me.

Tu scis improperium

They that sat in the
gate spoke against me : and
they that drank wine made
me their song.

But as for me, my prayer
is to thee, O Lord ! for the
time of thy good pleasure,
O God !

In the multitude of thy
mercy hear me, in the truth
of thy salvation.

Draw me out of the mire,
that I may not stick fast :
deliver me from them that
hate me, and out of the
deep waters.

Let not the tempest of
water drown me, nor the
deep swallow me up : and
let not the pit shut her
mouth upon me.

Hear me, O Lord ! for
thy mercy is kind ; look
upon me according to the
multitude of thy tender
mercies.

And turn not away thy
face from thy servant : for
I am in trouble, hear me
speedily.

Attend to my soul, and
deliver it : save me because
of my enemies.

Thou knowest my re-

meum, et confusionem
meam, * et reverentiam
meam.

In conspectu tuo sunt
omnes qui tribulant me: *
improperium expectavit
cor meum, et miseriam.

Et sustinui qui simul
contristaretur, et non fu-
it: * et qui consolaretur,
et non inveni.

Et dederunt in escam
meam fel: * et in siti mea
potaverunt me aceto.

Fiat mensa eorum co-
ram ipsis in laqueum, * et
in retributiones, et in
scandalum.

Obscurentur oculi eo-
rum ne videant: * et dor-
sum eorum semper incur-
va.

Effunde super eos iram
tuam: * et furor iræ tuæ
comprehendat eos.

Fiat habitatio eorum
deserta: * et in taberna-
culis eorum non sit qui
inhabit.

Quoniam quem tu per-
cussisti, persecuti sunt: *

proach, and my confusion,
and my shame.

In thy sight are all they
that afflict me: my heart
hath expected reproach
and misery.

And I looked for one
that would grieve together
with me, but there was
none: and for one that
would comfort me, and I
found none.

And they gave me gall
for my food, and in my
thirst they gave me vine-
gar to drink.

Let their table become
as a snare before them,
and a recompense and a
stumbling-block.

Let their eyes be dark-
ened that they see not;
and their back bow thou
down always.

Pour out thy indigna-
tion upon them, and let
thy wrathful anger take
hold of them.

Let their habitation be
made desolate, and let
there be none to dwell in
their tabernacles.

Because they have per-
secuted him whom thou

et super dolorem vuln-
rum meorum addiderunt.

Appone iniquitatem su-
per iniquitatem eorum: *
et non intrent in justitiam
tuam.

Deleantur de libro vi-
ventium: * et cum justis
non scribantur.

Ego sum pauper et do-
lens: * salus tua Deus
suscepit me.

Laudabo nomen Dei
cum cantico: * et magni-
ficabo eum in laude.

Et placebit Deo super
vitulum novellum, * cor-
nua producentem et un-
gulas.

Videant pauperes et læ-
tentur: * quærite Deum,
et vivet anima vestra.

Quoniam exaudivit pau-
peres Dominus: * et vin-
ctos suos non despexit.

Laudent illum cœli et
terra, * mare, et omnia
reptilia in eis.

Quoniam Deus salvam
faciet Sion: * et ædifica-
buntur civitates Juda.

hast smitten; and they
have added to the grief of
my wounds.

Add thou iniquity upon
their iniquity; and let
them not come into thy
justice.

Let them be blotted out
of the book of the living;
and with the just let them
not be written.

But I am poor and sor-
rowful: thy salvation, O
God! hath set me up.

I will praise the name
of God with a canticle:
and I will magnify him
with praise.

And it shall please God
better than a young calf,
that bringeth forth horns
and hoofs.

Let the poor see and
rejoice: seek ye God, and
your soul shall live.

For the Lord hath heard
the poor, and hath not de-
spised his prisoners.

Let the heavens and the
earth praise him; the sea,
and every thing that creep-
eth therein.

For God will save Sion,
and the cities of Jerusa-
lem shall be built up.

Et inhabitabunt ibi, *
et hæreditate acquirant
eam.

Et semen servorum ejus
possidebit eam, * et qui
diligunt nomen ejus, ha-
bitabunt in ea.

Ant. Zelus domus tuæ
comedit me, et opprobria
exprobrantium tibi ceci-
derunt super me.

Ant. Avertantur retror-
sum, et erubescant, qui
cogitant mihi mala.

And they shall dwell
there, and acquire it by
inheritance.

And the seed of his ser-
vants shall possess it; and
they that love his name
shall dwell therein.

Ant. The zeal of thy
house hath eaten me up,
and the reproaches of them
that reproached thee are
fallen upon me.

Ant. Let them be turned
backward and blush for
shame, that desire evils to
me.

PSALM 69.

THIS Psalm is supposed to have been composed by David when he was persecuted by Absalom. More cruel and impious still were the persecutions which Jesus Christ, our good Father, endured from His ungrateful children. The state of a poor fugitive, to which we behold David reduced by his wicked son, is a beautiful figure of our Redeemer's humiliations; and a soul presenting itself before God, as poor, oppressed, and in need of assistance, turns its humiliations into occasions of merit, and implores the Lord to frustrate the designs of its enemies.

DEUS in adjutorium
meum intende: * Domi-
ne, ad adjuvandum me
festina.

Confundantur et revere-
antur, * qui quærun-
t animam meam.

O GOD! come to my
assistance: O Lord! make
haste to help me.

Let them be confounded
and ashamed, that seek my
soul.

*Avertantur retrorsum, et erubescant, * qui volunt mihi mala.*

*Avertantur statim erubescences, * qui dicunt mihi: Euge, euge.*

*Exultent et lætentur in te omnes qui quærunt te, * et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.*

*Ego vero egenus et pauper sum: * Deus adjuva me.*

*Adjutor meus, et liberator meus es tu: * Domine ne moreris.*

Ant. Avertantur retrorsum, et erubescant, qui cogitant mihi mala.

Ant. Deus meus eripe me de manu peccatoris.

Let them be turned backward and blush for shame, that desire evils to me.

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek thee, rejoice and be glad in thee, and let such as love thy salvation say always: The Lord be magnified.

But I am needy and poor; O God! help me.

Thou art my helper, and my deliverer; O Lord! make no delay.

Ant. Let them be turned backward and blush for shame, that desire evils to me.

Ant. Deliver me, O my God! out of the hand of the sinner.

PSALM 70.

THE just man puts all his confidence in God; regarding favors already received as pledges of future assistance, for which he hopes and prays. He is gladdened and consoled on beholding a protector and defender, when he thought himself abandoned. He renders praise and thanksgiving to the Most High; affections which the most sacred humanity of Jesus Christ exercised towards His eternal Father during the laborious and painful days of His earthly sojourn.

IN te Domine speravi,
non confundar in æter-
num: * in justitia tua li-
bera me, et eripe me.

Inclina ad me aurem
tuam, * et salva me.

Esto mihi in Deum pro-
tectorem, et in locum mu-
nitum: * ut salvum me
facias.

Quoniam firmamentum
meum, * et refugium me-
um es tu.

Deus meus, eripe me de
manu peccatoris, * Et de
manu contra legem agen-
tis, et iniqui.

Quoniam tu es patientia
mea, Domine: * Domine
spes mea a juventute mea.

In te confirmatus sum
ex utero: * de ventre
matris meæ tu es protec-
tor meus.

In te cantatio mea sem-
per: * tamquam prodi-
gium factus sum multis;
et tu adjutor fortis.

Repleatur os meum
laude, ut cantem gloriam
tuam: * tota die magni-
tudinem tuam.

IN thee, O Lord! I
have hoped, let me never
be put to confusion. De-
liver me in thy justice,
and rescue me.

Incline thy ear unto me,
and save me.

Be thou unto me a God,
a protector, and a place of
strength, that thou mayest
make me safe.

For thou art my firma-
ment and my refuge.

Deliver me, O my God,
out of the hand of the
sinner, and out of the
hand of the transgressor of
the law, and of the unjust.

For thou art my pa-
tience, O Lord! my hope,
O Lord! from my youth.

By thee have I been
confirmed from the womb;
from my mother's womb
thou art my protector.

Of thee shall I continu-
ally sing; I am become
unto many as a wonder;
but thou art a strong
helper.

Let my mouth be filled
with praise, that I may
sing thy glory; thy great-
ness all the day long.

Ne projicias me in tempore senectutis: * cum defecerit virtus mea, ne derelinquas me.

Quia dixerunt inimici mei mihi: * et qui custodiebant animam meam, consilium fecerunt in unum.

Dicentes: Deus dereliquit eum, persequimini et comprehendite eum: * quia non est qui eripiat.

Deus ne elongeris a me: * Deus meus in auxilium meum respice.

Confundantur et deficient detrahentes animæ meæ: * operiantur confusione et pudore, qui querunt mala mihi.

Ego autem semper sperabo: * et adjiciam super omnem laudem tuam.

Os meum annuntiabit justitiam tuam; * tota die salutare tuum.

Quoniam non cognovi litteraturam, introibo in potentias Domini: * Domine, memorabor justitiæ tuæ solius.

Cast me not off in the time of old age; when my strength shall fail, do not thou forsake me.

For my enemies have spoken against me: and they that watched my soul have consulted together.

Saying: God hath forsaken him, pursue, and take him: for there is none to deliver him.

O God! be not thou far from me: O my God! make haste to my help.

Let them be confounded and come to nothing, that detract my soul; let them be covered with confusion and shame that seek my hurt.

But I will always hope: and will add to all thy praise.

My mouth shall show forth thy justice; thy salvation, all the day long.

Because I have not known learning, I will enter into the powers of the Lord: O Lord! I will be mindful of thy justice alone.

Deus docuisti me a juventute mea : * et usque nunc pronuntiabo mirabilia tua.

Et usque in senectam et senium : * Deus ne derelinquas me.

Donec annuntiem brachium tuum * generationi omni, quæ ventura est.

Potentiam tuam, et justitiam tuam Deus, usque in altissima, quæ fecisti magnalia : * Deus quis similis tibi ?

Quantas ostendisti mihi tribulationes multas et malas : et conversus vivificasti me : * et de abyssis terræ iterum reduxisti me.

Multiplicasti magnificentiam tuam : * et conversus consolatus es me.

Nam et ego confitebor tibi in vasis psalmi veritatem tuam : * Deus psallam tibi in cithara, sanctus Israel.

Exultabunt labia mea cum cantavero tibi ; * et

Thou hast taught me, O God ! from my youth, and till now ; I will declare thy wonderful works.

And unto old age and gray hairs, O God ! forsake me not.

Until I show forth thy arm to all the generations that is to come.

Thy power, and thy justice, O God ! even to the highest great things, thou hast done ; O God ! who is like to thee ?

How great troubles hast thou showed me, many and grievous ? and turning thou hast brought me to life ; and hast brought me back again from the depths of the earth.

Thou hast multiplied thy magnificence ; and turning to me, thou hast comforted me.

For I will also confess to thee, thy truth with the instruments of Psaltery ; O God ! I will sing to thee with the harp, thou holy one of Israel.

My lips shall greatly rejoice when I shall sing

anima mea, quam redemisti.

Sed et lingua mea tota die meditabitur justitiam tuam: * cum confusi et reveriti fuerint qui querunt mala mihi.

Ant. Deus meus eripe me de manu peccatoris.

V. Avertantur retrorsum, et erubescant.

R. Qui cogitant mihi mala.

Pater noster, secreto.

to thee; and my soul, which thou hast redeemed.

Yea, and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame, that seek evils to me.

Ant. Deliver me, O my God! out of the hand of the sinner.

V. Let them be turned backward and blush for shame.

R. That desire evils to me.

Our Father, privately.

LAMENTATIONS.

JERUSALEM, the noble and beautiful daughter of Sion, so often chastised, but never amended, was at last consumed and destroyed. Jeremias alludes to her misfortunes, and bewails them as consequences of her many prevarications; and although he speaks of her first fall under the Chaldeans, it is evident that the second and last under the Romans was present to his mind,—because he speaks of a desolation from which she should never rise, which is precisely the state of that unhappy nation, in punishment of the cruel death inflicted, according to the prediction of the Prophet Daniel, on the Anointed of the Lord. The Church makes use of the mournful Canticles of the Prophet, which, in our language, are termed Lamentations; because the sorrows of Jeremias, and the tears of Jerusalem, present striking figures of the woes of Calvary. These Lamentations are adapted to a melancholy air, and sung in mournful tones. They form an acrostic; the initial letter of each stanza corresponding to the order of the

Hebrew alphabet: *Aleph; Beth, Ghimel*. As this alphabetical arrangement could not be preserved in translations into other languages, the Church has placed at the head of each strophe its Hebrew initial, Aleph, Beth, Ghimel, that the first accent of lament might correspond with that in the original tongue.

Jeremias deplores the destruction of Jerusalem; but far more bitterly does he weep for the sins that called down upon it the wrath of God. And as our sins were the cause of our Redeemer's sufferings, the Church bewails at the same time His death, and our crimes that crucified Him. We are ungrateful children; and the miseries of a soul that has fallen into a state of sin are faithfully portrayed in the destruction of Jerusalem, and the afflictions and misfortunes of the Hebrews, during their captivity in Babylon. The prophetic and mournful words then uttered by that people have been applied to the Christians. It is necessary, then, that we conceive a tender compassion for our Redeemer, and a just hatred of our own sins. Such is the intention of the Church. She imitates her heavenly Spouse, who, turning to the pious women who followed Him to Calvary, told them to weep not for Him, but for themselves and their sins, which were the cause of His sufferings and their misfortunes; for if these things were done to the tree of life, what would become of the dry and useless branches? To this effect, the Church tenderly invites Christian souls, under the allegorical name and figure of Jerusalem, to repent and be converted to the Lord.

The First Lesson.

Incipit lamentatio Jeremias Prophetæ. Cap. i.

Aleph. QUOMODO sedet sola civitas plena populo: facta est quasi vidua domina gentium: princeps

The beginning of the lamentation of Jeremias, the Prophet. Chap. i.

Aleph. HOW doth the city sit solitary that was full of people? how is the mistress of the nations be-

provinciarum facta est sub tributo.

Beth. Plorans ploravit in nocte, et lacrymæ ejus in maxillis ejus: non est qui consoletur eam ex omnibus charis ejus: omnes amici ejus spreverunt eam, et facti sunt ei inimici.

Ghimel. Migravit Judas propter afflictionem, et multitudinem servitutis: habitavit inter gentes, nec invenit requiem: omnes persecutores ejus apprehenderunt eam inter angustias.

Daleth. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem; omnes portæ ejus destructæ, sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.

He. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt; quia Dominus locutus est super eam propter multitudinem iniquitatum ejus: parvuli

come as a widow; the princess of provinces made tributary?

Beth. Weeping, she hath wept in the night, and her tears are on her cheeks; there is none to comfort her among them all that were dear to her; all her friends have despised her, and are become her enemies.

Ghimel. Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

Daleth. The ways of Sion mourn, because there are none that come to the solemn feast; all her gates are broken down; her priests sigh; her virgins are in affliction, and she is oppressed with bitterness.

He. Her adversaries are become her lords, her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her

ejus ducti sunt in captivitatem, ante faciem tribulantis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste: * Spiritus quidem promptus est, caro autem infirma.

℣. Vigilate, et orate, ut non intretis in tentationem. * Spiritus quidem, etc.

children are led into captivity, before the face of the oppressor.

Jerusalem! Jerusalem! be converted to the Lord, thy God.

R. He prayed to his Father on Mount Olivet: Father! if it is possible, let this chalice pass from me. * The spirit indeed is willing, but the flesh is weak.

℣. Watch, and pray, that ye enter not into temptation. * The spirit indeed, &c.

The Second Lesson.

Vau. ET egressus est a filia Sion omnis decor ejus: facti sunt principes ejus velut arietes non invenientes pascua, et abierunt absque fortitudine ante faciem subsequents.

Zain. Recordata est Jerusalem dierum afflictionis suæ; et prævaricationis omnium desiderabilium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset

Vau. AND from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer.

Zain. Jerusalem hath remembered the days of her affliction, and transgression of all her desirable things, which she had from the days of old, when her people fell in the enemy's hand; and there was

auxiliator: viderunt eam hostes, et deriserunt sabbata ejus.

Heth. Peccatum peccavit Jerusalem, propterea instabilis facta est: omnes qui glorificabant eam, spreverunt illam, quia viderunt ignominiam ejus: ipsa autem gemens conversa est retrorsum.

Teth. Sordes ejus in pedibus ejus, nec recordata est finis sui: deposita est vehementer, non habens consolatorem: vide Domine, afflictionem meam, quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum: nunc videbitis turbam, quæ circumdabit me. * Vos fugam capietis, et ego vadam immolari pro vobis.

V. Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum. * Vos.

no helper: the enemies have seen her, and have mocked at her sabbaths.

Heth. Jerusalem hath grievously sinned, therefore is she become vagabond: all that honored her, have despised her, because they have seen her shame: but she sighed and turned backward.

Teth. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord! my affliction, because the enemy is lifted up.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. My soul is sorrowful even unto death; stay you here, and watch with me. Now ye shall see a multitude, that will surround me. * Ye shall run away, and I will go to be sacrificed for you.

V. Behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. * Ye shall.

The Third Lesson.

Jod. MANUM suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

Caph. Omnis populus ejus gemens, et quærens panem: dederunt pretiosa quæque pro cibo ad refocillandam animam. Vide Domine, et considera, quoniam facta sum vilis.

Lamed. O vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus; quoniam vindemiavit me, ut locutus est Dominus in die iræ furoris sui.

Mem. De excelso misit ignem in ossibus meis, et crudivit me: expandit rete pedibus meis, convertit me retrorsum: posuit me desolatam, tota die mœrore confectam.

Nun. Vigilavit jugum

Jod. THE enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy Church.

Caph. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord! and consider, for I am become vile.

Lamed. Oh! all ye, that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

Mem. From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, and spent with sorrow all the day long.

Nun. The yoke of my

iniquitatum mearum: in manu ejus convolutæ sunt, et impositæ collo meo: infirmata est virtus mea: dedit me Dominus in mane, de qua non potero surgere.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Ecce vidimus eum non habentem speciem, neque decorem: aspectus ejus in eo non est: hic peccata nostra portavit et pro nobis dolet: ipse autem vulneratus est propter iniquitates nostras, * ejus livore sanati sumus.

V. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. * Cujus livore, etc.—Ecce vidimus.

iniquities hath watched for me: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

Jerusalem! Jerusalem! be converted to the Lord, thy God.

R. Behold we have seen him having neither beauty, nor comeliness; there is no sightliness in him; he hath borne our sins, and suffers for us; and he was wounded for our iniquities, * and by his bruises we are healed.

V. He hath truly borne our iniquities and carried our sorrows. * And by his bruises, &c.—Behold we have seen him, &c.

THE SECOND NOCTURN.

Ant. LIBERAVIT Dominus pauperem a potente, et inopem, cui non erat adjutor.

Ant. THE Lord hath delivered the poor from the mighty, and the needy that had no helper.

PSALM 71.

THE Hebrews themselves confess that this Psalm describes rather the glory of the Messiah's reign, a

reign of justice and peace, than Solomon's, who, although he was a type and figure of the Redeemer, never attained the degree of grandeur here described. Their error lay in having fixed their hearts and minds on a temporal and terrestrial kingdom, whilst the one here mentioned is spiritual and Divine. This kingdom is the Church, which Jesus Christ purchased with His blood. The Cross is His throne, and, according to the prediction of Isaias, He carried His principality upon His shoulders.

DEUS, *judicium tuum regi da: * et justitiam tuam filio regis.*

*Judicare populum tuum in justitia: * et pauperes tuos in judicio.*

*Suscipiant montes pacem populo, * et colles justitiam.*

*Judicabit pauperes populi, et salvos faciet filios pauperum: * et humiliabit calumniatorem.*

*Et permanebit cum sole, et ante lunam, * in generatione et generationem.*

*Descendet sicut pluvia in vellus: * et sicut stillidicia stillantia super terram.*

*Orietur in diebus ejus justitia, et abundantia pacis: * donec auferatur luna.*

GIVE to the king thy judgment, O God! and to the king's son, thy justice.

To judge thy people with justice, and thy poor with judgment.

Let the mountains receive peace for the people, and the hills justice.

He shall judge the poor of the people, and he shall save the children of the poor; and he shall humble the oppressor.

And he shall continue with the sun, and before the moon; throughout all generations.

He shall come down like rain upon the fleece, and like snow as falling gently upon the earth.

In his days, shall justice spring up, and abundance of peace, till the moon be taken away.

Et dominabitur a mari
usque ad mare: * et a flu-
mine usque ad terminos
orbis terrarum.

Coram illo procident
Æthiopes, * et inimici
ejus terram lingent.

Reges Tharsis et insu-
læ munera offerent: *
reges Arabum et Saba do-
na adducent.

Et adorabunt eum om-
nes reges terræ: * omnes
gentes servient ei.

Quia liberabit paupe-
rem a potente: * et pau-
perem, cui non erat ad-
jutor.

Parcet pauperi et inopi:
* et animas pauperum
salvas faciet.

Ex usuris et iniquitate
redimet animas eorum: *
et honorabile nomen eo-
rum coram illo.

Et vivet, et dabitur ei
de auro Arabiæ, et adora-
bunt de ipso semper: *
tota die benedicent ei.

Et erit firmamentum in

And he shall rule from
sea to sea, and from the
river unto the ends of the
earth.

Before him the Ethio-
pians shall fall down: and
his enemies shall lick the
ground.

The kings of Tharsis
and the islands shall offer
presents: the kings of the
Arabians and of Saba shall
bring gifts.

And all kings of the
earth shall adore him; all
nations shall serve him.

For he shall deliver the
poor from the mighty:
and the needy that had
no helper.

He shall spare the poor
and needy, and he shall
save the souls of the poor.

He shall redeem their
souls from usuries and
iniquity: and their name
shall be honorable in his
sight.

And he shall live; and
to him shall be given of
the gold of Arabia; for
him they shall always
adore, they shall bless him
all the day.

And there shall be a

terra in summis montium,
superexaltetur super Li-
banum fructus ejus: * et
florebunt de civitate sicut
fœnum terræ.

Sit nomen ejus bene-
dictum in sæcula: * ante
solem permanet nomen
ejus.

Et benedicentur in ipso
omnes tribus terræ: *
omnes gentes magnifica-
bunt eum.

Benedictus Dominus
Deus Israel, * qui facit
mirabilia solus.

Et benedictum nomen
majestatis ejus in æter-
num: * et replebitur ma-
jestate ejus omnis terra:
fiat, fiat.

Ant. Liberavit Domi-
nus pauperem a potente,
et inopem, cui non erat
adjutor.

Ant. Cogitaverunt im-
pii, et locuti sunt nequi-
tiam: iniquitatem in ex-
celso locuti sunt.

firmament on the earth,
on the tops of mountains
above Libanus shall the
fruit thereof be exalted:
and they of the city shall
flourish like grass of the
earth.

Let his name be blessed
for evermore: his name
continueth before the sun.

And in him shall all
the tribes of the earth be
blessed: all nations shall
magnify him.

Blessed be the Lord, the
God of Israel, who alone
doth wonderful things.

And blessed be the name
of his majesty forever, and
the whole earth shall be
filled with his majesty. So
be it, so be it.

Ant. The Lord hath de-
livered the poor from the
mighty, and the needy that
had no helper.

Ant. The impious have
thought and spoken wick-
edness; they have spoken
iniquity on high.



PSALM 72.

THERE is no good to be found save in union with God ; he who strays from Him must perish. Great, indeed, are the temptations to which we are exposed in witnessing the prosperity of the wicked, and the tribulations of the just. To overcome this dangerous temptation, and learn how just is God and good to them that are of a right heart, we should consider the end of both. Jesus crucified is a great proof of this truth. He teaches us, by His example, patience and submission to the will of God in the season of affliction.

QUAM bonus Israel
Deus, * his qui recto sunt
corde !

Mei autem pene moti
sunt pedes : * pene effusi
sunt gressus mei.

Quia zelavi super ini-
quos, * pacem peccatorum
videns.

Quia non est respectus
morti eorum : * et firma-
mentum in plaga eorum.

In labore hominum non
sunt, * et cum hominibus
non flagellabuntur.

Ideo tenuit eos super-
bia, * operti sunt iniquitate
et impietate sua.

Prodiit quasi ex adipe
iniquitas eorum : * tran-

HOW good is God to
Israel, to them that are of
a right heart !

But my feet were almost
moved ; my steps had well-
nigh slipt.

Because I had a zeal on
occasion of the wicked ;
seeing the prosperity of
sinners.

For there is no regard
to their death, nor is there
strength in their stripes.

They are not in the
labor of men : neither shall
they be scourged like other
men.

Therefore pride hath
held them fast : they are
covered with their iniquity
and their wickedness.

Their iniquity hath come
forth, as it were from

sierunt in affectum cordis.

Cogitaverunt, et locuti sunt nequitiam: * iniquitatem in excelso locuti sunt.

Posuerunt in cœlum os suum: * et lingua eorum transivit in terra.

Ideo convertetur populus meus hic: * et dies pleni invenientur in eis.

Et dixerunt: Quomodo scit Deus, * et si est scientia in Excelso?

Ecce ipsi peccatores, et abundantes in sæculo, * obtinuerunt divitias.

Et dixi: Ergo sine causa justificavi cor meum, * et lavi inter innocentes manus meas.

Et fui flagellatus tota die, * et castigatio mea in matutinis.

Si dicebam: Narrabo sic: ecce nationem filiorum tuorum reprobavi.

Existimabam ut cog-

fatness: they have passed into the affection of the heart.

They have thought and spoken wickedness; they have spoken iniquity on high.

They have set their mouth against heaven: and their tongue hath passed through the earth.

Therefore will my people return here: and full days shall be found in them.

And they said: How doth God know? and is there knowledge in the Most High?

Behold these are sinners: and yet abounding in the world, they have obtained riches.

And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

And I have been scourged all the day; and my chastisement hath been in the mornings.

If I said: I will speak thus; behold I should condemn the generation of thy children.

I studied that I might

noscerem hoc, * labor est ante me.

Donec intrem in sanctuarium Dei; * et intelligam in novissimis eorum.

Verumtamen propter dolos posuisti eis: * deiecisti eos dum allevarentur.

Quomodo facti sunt in desolationem? subito defecerunt: * perierunt propter iniquitatem suam.

Velut somnium surgentium Domine: * in civitate tua imaginem ipsorum ad nihilum rediges.

Quia inflammatum est cor meum, et renes mei commutati sunt: * et ego ad nihilum redactus sum, et nescivi.

Ut jumentum factus sum apud te: * et ego semper tecum.

Tenuisti manum dexteram meam: et in voluntate tua deduxisti me, * et cum gloria suscepisti me.

Quid enim mihi est in cœlo? * et a te quid volui super terram?

know this thing: it is a labor in my sight.

Until I go into the sanctuary of God, and understand concerning their last ends.

But indeed for deceits, thou hast put it to them; when they were lifted up, thou hast cast them down.

How are they brought to desolation? they have suddenly ceased to be; they have perished by reason of their iniquity.

As the dream of them that awake, O Lord! so in thy city thou shalt bring their image to nothing.

For my heart hath been inflamed; and my reins have been changed, and I am brought to nothing, and I knew not.

I am become as a beast before thee, and am always with thee.

Thou hast held me by my right hand; and by thy will thou hast conducted me, and with glory thou hast received me.

For what have I in heaven? And besides thee, what do I desire upon earth?

MAUNDY-THURSDAY.

Defecit caro mea, et cor
meum : * Deus cordis mei,
et pars mea Deus in æter-
num.

Quia ecce, qui clongant
se a te, peribunt : * perdi-
disti omnes, qui fornican-
tur abs te.

Mihi autem adhærere
Deo bonum est : * ponere
in Domino Deo spem
meam.

Ut annuntient omnes
prædicationes tuas, * in
portis filiæ Sion.

Ant. Cogitaverunt im-
pii, et locuti sunt nequi-
tatem : iniquitatem in ex-
celso locuti sunt.

Ant. Exurge Domine,
et iudica causam meam.

For thee my flesh and
my heart have fainted
away : Thou art the God
of my heart, and the God
that is my portion forever,

For behold, they that go
far from thee shall perish :
Thou hast destroyed all
them that are disloyal to
thee.

But it is good for me to
stick close to God ; to put
my hope in the Lord God.

That I may declare all
thy praises, in the gates of
the daughter of Sion.

Ant. The impious have
thought, and spoken wick-
edness ; they have spoken
iniquity on high.

Ant. Arise, O Lord !
and judge my cause.

PSALM 73.

THE prophet deploras the profanations of the Temple of
the Lord by His enemies. Under the name of Temple,
Jesus Himself implied His sacred body, the living sanc-
tuary of God, when, to signify that in three days after it
had been slain, it should be restored to life, He said to the
Hebrews : Destroy this Temple, and in three days I will
build it up again. Where David deploras the profanations
of the Temple, we should meditate and weep the injuries
inflicted on the sacred body of our Redeemer.

UT quid Deus, repulisti in finem? * iratus est furor tuus super oves pascuæ tuæ?

Memor esto congregationis tuæ, * quam possedisti ab initio.

Redemisti virgam hæreditatis tuæ: * mons Sion, in quo habitasti in eo.

Leva manus tuas in superbias eorum in finem: * quanta malignatus est inimicus in sancto!

Et gloriati sunt qui oderunt te, * in medio solemnitatis tuæ.

Posuerunt signa sua, signa: * et non cognoverunt, sicut in exitu super summum.

Quasi in silva lignorum securibus exciderunt januas ejus in idipsum: * in securi et ascia dejecerunt eam.

Incenderunt igni sanctuarium tuum: * in terra

O GOD! why hast thou cast us off unto the end? Why is thy wrath enkindled against the sheep of thy pasture?

Remember thy congregation, which thou hast possessed from the beginning.

The sceptre of thy inheritance, which thou hast redeemed: Mount Sion, in which thou hast dwelt.

Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in thy sanctuary.

And they that hate thee, have made their boasts in the midst of thy solemnity.

They set up their ensigns for signs: and they knew not, both in the going out, and on the highest top.

As with axes in a wood of trees, they have cut down at once the gates thereof; with axe and hatchet they have brought it down.

They have set fire to thy sanctuary; they have

polluerunt tabernaculum
nominis tui.

Dixerunt in corde suo
cognatio eorum simul: *
Quiescere faciamus omnes
dies festos Dei a terra.

Signa nostra non vidi-
mus, jam non est prophe-
ta: * et nos non cognoscet
amplius.

Usquequo Deus, impro-
perabit inimicus? * irritat
adversarius nomen tuum in
finem?

Ut quid avertis manum
tuam, et dexteram tuam,
* de medio sinu tuo in
finem?

Deus autem rex noster
ante sæcula, * operatus est
salutem in medio terræ.

Tu confirmasti in virtute
tua mare: * contribulasti
capita draconum in aquis.

Tu confregisti capita
draconis: * dedisti eum
escam populis Æthiopum.

Tu dirupisti fontes, et

defiled the dwelling-place
of thy name on the earth.

They said in their heart,
the whole kindred of them
together: Let us abolish
all the festival days of God
from the land.

Our signs we have not
seen, there is now no prophe-
t: and he will know us
no more.

How long, O God! shall
the enemy reproach? is
the adversary to provoke
thy name forever?

Why dost thou turn
away thy hand: and thy
right hand out of the
midst of thy bosom for-
ever?

But God is our king
before ages: he hath
wrought salvation in the
midst of the earth.

Thou by thy strength
didst make the sea firm:
thou didst crush the heads
of the dragons in the
waters.

Thou hast broken the
heads of the dragon:
thou hast given him to be
meat for the people of the
Ethiopians.

Thou hast broken up

torrentes: * tu siccasti fluvios Ethan.

Tuus est dies, et tua est nox: * tu fabricatus es auroram et solem.

Tu fecisti omnes terminos terræ: * æstatem et ver tu plasmasti ea.

Memor esto hujus, inimicus improperavit Domino: * et populus insipiens incitavit nomen tuum.

Ne tradas bestiis animas confitentes tibi, * et animas pauperum tuorum ne obliviscaris in finem.

Respice in testamentum tuum: * quia repleti sunt, qui obscurati sunt terræ domibus iniquitatum.

Ne avertatur humilis factus confusus: * pauper et inops laudabunt nomen tuum.

Exurge Deus, judica causam tuam: * memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

Ne obliviscaris voces ini-

the fountains and the torrents: thou hast dried up the rivers of Ethan.

Thine is the day, and thine is the night: thou hast made the morn and the sun.

Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

Remember this, the enemy hath reproached the Lord; and a foolish people hath provoked thy name.

Deliver not up to beasts the souls that confess to thee: and forget not to the end, the souls of thy poor.

Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

Let not the humble man be turned away with confusion; the poor and needy shall praise thy name.

Arise, O God! judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

Forget not the voices of

micorum tuorum : * superbia eorum, qui te oderunt, ascendit semper.

Ant. Exurge Domine, et judica causam meam.

V. Deus meus, eripe me de manu peccatoris.

R. Et de manu contra legem agentis, et iniqui.

Pater noster, secreto.

thy enemies: the pride of them that hate thee, ascendeth continually.

Ant. Arise, O Lord! and judge my cause.

V. Deliver me, O my God! out of the hand of the sinner.

R. And out of the hand of the transgressor of the law and the unjust.

Our Father, privately.

In the fifty-fourth Psalm, David gives vent to his sadness, complains bitterly of his enemies; but more bitterly still does he lament, because a confidential friend, one of his own household, had leagued with his enemies to persecute him. The prophet, by this domestic and confidential friend, signifies Judas, whose treachery is mentioned and bewailed in the verses and responsories. The responsories generally consist of reflections on what has been read, or contain some prayer or instruction relative to the mystery which is celebrated. The mystery of our Saviour's Passion begins with the treachery of Judas, who delivered his Divine Master into the hands of His enemies. The lessons of the second nocturn are taken from the explanations which St. Augustine has given of this Psalm. He points out most forcibly the power and efficacy of the sufferings of our Redeemer, who, after having been exposed on the cross to the insults of His enemies, triumphed by means of that same cross. By this wood, He conquered the world, and converted opprobrium into glory. That cross, which was formerly the ignominious punishment of malefactors, is now signed as a mark of glory on the brows of kings.

The Fourth Lesson.

Ex tractatu sancti Au- From the treatise of Saint

gustini Episcopi super
Psalms.—*In Psal. 54.*

EXAUDI Deus orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me. Satagentis, solliciti, in tribulatione positi, verba sunt ista. Orat multa patiens, de malo liberari desiderans. Superest ut videamus in quo malo sit; et cum dicere cœperit, agnoscamus ibi nos esse: ut communicata tribulatione, conjugamus orationem. Contristatus sum, inquit, in exercitatione mea, et conturbatus sum. Ubi contristatus? ubi conturbatus? In exercitatione mea, inquit. Homines malos, quos patitur, commemoratus est: eamdemque passionem malorum hominum, exercitationem suam dixit. Ne putetis gratis esse malos in hoc mundo, et nihil boni de illis agere Deum. Omnis malus aut ideo vivit, ut corrigatur; aut ideo vivit, ut per illum bonus exerceatur.

Augustine, the Bishop,
on the Psulms.—*On the
54th Psalm.*

HEAR, O God! my prayer, and despise not my supplication: be attentive to me, and hear me. These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings, desiring to be freed from some evil. Let us now see what evil he lies under; and having told us, let us acknowledge ourselves in it; that by partaking of the affliction, we may join in his prayer. I am grieved in my exercise, says he, and am troubled. Where is he grieved? where is he troubled? He says: In my exercise. He speaks of the wicked men, whom he suffers, and calls such sufferings of wicked men, his exercise. Think not that the wicked are in this world for nothing, and that God does no good with them. Every wicked man lives, either to amend his life or to exercise the good.

R. Amicus meus osculi me tradidit signo: quem osculatus fuero, ipse est, tenete eum. Hoc malum fecit signum, qui per osculum adimplevit homicidium. * Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit.

V. Bonum erat ei, si natus non fuisset homo ille. * Infelix prætermisit.

R. The sign by which my friend betrayed me was a kiss: whomsoever I shall kiss, that is he: hold him fast. He that committed murder by a kiss, gave this wicked sign. * The unhappy wretch returned the price of blood, and in the end hanged himself.

V. It were better for that man, if he had not been born. * The unhappy wretch.

The Fifth Lesson.

UTINAM ergo qui nos modo exercent, convertantur et nobiscum exerceantur: tamen quamdiu ita sunt ut exerceant, non eos oderimus; quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit ignoramus. Et plerumque, cum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati. Ipsorum tantum desperanda est correctio, con-

WOULD to God, then, they that now exercise us, were converted and exercised with us; but let us not hate them, though they continue to exercise us: for we know not whether they will persevere to the end in their wickedness. And many times, when you imagine that you hate your enemy, it is your brother you hate, though you are ignorant of it. The Holy Scriptures plainly show us, that the devil and his angels are doomed to eternal fire.

tra quos habemus occultam
luctam; ad quam luctam
nos armat Apostolus, di-
cens: Non est nobis col-
luctatio adversus carnem
et sanguinem; id est, non
adversus homines, quos vi-
detis, sed adversus prin-
cipes, et potestates, et rec-
tores mundi, tenebrarum
harum. Ne forte cum dix-
isset, mundi, intelligeres
dæmones esse rectores cœli
et terræ. Mundi dixit,
tenebrarum harum; mundi
dixit, amatorum mundi;
mundi dixit, impiorum et
iniquorum; mundi dixit,
de quo dicit Evangelium:
Et mundus eum non cog-
novit.

R. Judas, mercator pes-
simus, osculo petiit Do-
minum: ille ut agnus in-
nocens non negavit Judæ
osculum: * Denariorum
numero Christum Judæis
tradidit.

V. Melius illi erat, si
natus non fuisset. * De-
nariorum.

It is only their amendment
we may despair of, with
whom we wage an invisible
war: for which the Apos-
tle arms us, saying: Our
conflict is not with flesh
and blood, that is, not with
the men you see before
your eyes, but with the
princes, and powers, and
rulers of the world, of this
darkness. And lest by his
saying, of the world, you
might think perhaps that
the devils are the rulers of
heaven and earth, headed,
of this darkness. By the
world, then, he meant the
lovers of the world; by
the world, he meant the
impious and the wicked;
by the world, he meant
that which the gospel
speaks of: And the world
knew him not.

R. The wicked mer-
chant, Judas, kissed the
Lord; he like an innocent
lamb, refused not the kiss
to Judas. For a few pence
he delivered Christ to the
Jews.

V. It were better for that
man if he had not been
born. * For a few pence.

The Sixth Lesson.

QUONIAM vidi iniquitatem, et contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem: domuit orbem non ferro, sed ligno. Lignum crucis contumeliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitant, et dicebant: Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est qui ex fide vivit, iniquus est qui non habet fidem. Quod ergo hic ait, iniquitatem, perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem, et contradictionem, et extendebat manus suas ad populum non credentem, et contradicentem; et tamen et ipsos expectans dicebat: Pater, ignosce illis, quia nesciunt quid faciunt.

FOR I have seen injustice, and strife in the city. See the glory of the cross. That cross that was the derision of His enemies, is now placed on the foreheads of kings. The effect is a proof of His power; He conquered the world, not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by His enemies, who, as they stood before it, shook their heads and said: If He is the Son of God, let Him come down from the cross. He stretched forth His hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that hath not faith. By injustice then, here you must understand infidelity. The Lord, therefore, saw injustice and strife in the city, and stretched forth His hands to an unbelieving and seditious people; and yet, He waited for them too, saying: Father!

R. Unus ex discipulis
meis tradet me hodie: vae
illi per quem tradar ego;
* Melius illi erat, si natus
non fuisset.

℣. Qui intingit mecum
manum in paropside, hic
me traditurus est in ma-
nus peccatorum. * Me-
lius illi. Unus ex disci-
pulis, etc.

forgive them, for they
know not what they do.

R. One of my disciples
will this day betray me:
woe to him by whom I
shall be betrayed. * It
were better for that man
if he had not been born.

℣. He that dippeth his
hand with me in the dish,
the same shall betray me
into the hands of sinners.
* It were. One of my dis-
ciples, &c.

THE THIRD NOCTURN.

Ant. DIXI iniquis:
Nolito loqui adversus De-
um iniquitatem.

Ant. I SAID to the
wicked: Speak not ini-
quity against God.

PSALM 74.

A DIALOGUE is introduced into this Psalm. The Israel-
ites, by the mouth of the Prophet, confess the great-
ness and invoke the aid of God. God answers and tells
them that if they would do well, they will shun pride,
because the impious cannot escape His sovereign justice.
The prophet again speaks and represents the world to us
as a cup in the hands of the Lord. It contains some drops
of bitterness for the just, but all its dregs are reserved for
sinners. The Redeemer who took upon Himself to satisfy
for the crimes of all sinners, was to experience all the bit-
terness of that chalice;—to Him a chalice of anguish, to
us, of salvation.

CONFITEBIMUR tibi. WE will praise thee, O

Deus; * confitebimur, et invocabimus nomen tuum.

Narrabimus mirabilia tua; * cum accepero tempus, ego justitias judicabo.

Liquefacta est terra, et omnes qui habitant in ea: * ego confirmavi columnas ejus.

Dixi iniquis: Nolite inique agere; * et delinquentibus: Nolite exaltare cornu.

Nolite extollere in altum cornu vestrum: * nolite loqui adversus Deum iniquitatem.

Quia neque ab oriente, neque ab occidente, neque a desertis montibus: * quoniam Deus judex est.

Hunc humiliat, et hunc exaltat; * quia calix in manu Domini, vini meri plenus misto.

Et inclinavit ex hoc in hoc: verumtamen fœx ejus non est exinanita: * bibent omnes peccatores terræ.

Ego autem annuntiabo in sæculum: * cantabo Deo Jacob.

God! we will praise, and we will call upon thy name.

We will relate thy wondrous works; when I shall take a time, I will judge justices,

The earth is melted, and all that dwell therein; I have established the pillars thereof.

I said to the wicked: Do not act wickedly; and to the sinner: Lift not up the horn.

Lift not up your horn on high; speak not iniquity against God.

For neither from the east, nor from the west, nor from the desert hills: for God is the judge.

One he putteth down, and another he lifteth up: for in the hand of the Lord there is a cup of strong wine, full of mixture.

And he hath poured it out from this to that; but the dregs thereof are not emptied; all the sinners of the earth shall drink.

But I will declare forever; I will sing to the God of Jacob.

Et omnia cornua peccatorum confringam: * et exaltabuntur cornua iusti.

Ant. Dixi iniquis: Nolite loqui adversus Deum iniquitatem.

Ant. Terra tremuit et quievit, dum exurgeret in iudicio Deus.

And I will break all the horns of sinners; but the horns of the just shall be exalted.

Ant. I said to the wicked: Speak not iniquity against God.

Ant. The earth trembled and was still, when God arose in judgment.

PSALM 75.

THAT God whose name was known only in Israel, is now known and adored throughout the whole world. And David, in celebrating the victories which the Hebrew nation had gained in virtue of that name, had in view the victories which the Church has gained over the world, by the power of the Cross and in the name of a God crucified. For, increasing and developing in the midst of persecutions, she has conquered and subdued the world, not by the sword, but by the virtue of the Cross.

NOTUS in Judæa Deus: * in Israel magnum nomen ejus.

Et factus est in pace locus ejus: * et habitatio ejus in Sion.

Ibi confregit potentias arcum, * scutum, gladium, et bellum.

Illuminans tu mirabiliter a montibus æternis: * turbati sunt omnes insipientes corde.

IN Judea God is known, his name is great in Israel.

And his place is in peace, and his abode in Sion.

There hath he broken the powers of bows, the shield, the sword, and the battle.

Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

Dormierunt somnum suum: * et nihil invenerunt omnes viri divitiarum in manibus suis.

Ab increpatione tua Deus Jacob: * dormitaverunt qui ascenderunt equos.

Tu terribilis es, et quis resistet tibi? * ex tunc ira tua.

De cœlo auditum fecisti judicium: * terra tremuit et quievit.

Cum exurgeret in judicium Deus, * ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi; * et reliquæ cogitationis diem festum agent tibi.

Vovete, et reddite Domino Deo vestro: * omnes qui in circuitu ejus affertis munera.

Terribili et ei qui auferit spiritum principum, * terribili apud reges terræ.

Ant. Terra tremuit et

They have slept their sleep; and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob! they have all slumbered that mounted on horseback.

Thou art terrible, and who shall resist thee? from that time thy wrath.

Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee; and the remainders of the thought shall keep holiday to thee.

Vow ye, and pay to the Lord, your God; all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.

Ant. The earth trem-

quievit, dum exurgeret in
judicio Deus.

Ant. In die tribula-
tionis meæ, Deum exquisi-
ivi manibus meis.

bled and was still, when
God arose in judgment.

Ant. In the day of my
tribulation, I sought God,
with my hands lifted up
to him.

PSALM 76.

THE Prophet praises the Lord in the midst of his afflic-
tions, and proclaims His great and saving works, par-
ticularly the deliverance of His people from the cruel ser-
vitude of Egypt. The celebrated and wonderful passage
of the Red Sea, and the liberation of the Hebrews from
the yoke of the Egyptians, are figures of the deliverance
of the human race from the slavery of sin and hell.

Whilst David celebrates the prodigies wrought by the
Most High in freeing His people from the bondage of
Egypt, let us consider the figure and mystery, and passing
through the Red Sea of our Saviour's blood, leaving therein
our sins, with still greater reason praise and bless the Lord.

VOCE mea ad Domi-
num clamavi: * voce mea
ad Deum, et intendit mi-
hi.

In die tribulationis
meæ Deum exquisivi, ma-
nibus meis nocte contra
eum: * et non sum de-
ceptus.

Renuit consolari anima
mea, * memor fui Dei, et
delectatus sum et exerci-
tatus sum: et defecit spi-
ritus meus.

Anticipaverunt vigilias

I CRIED to the Lord
with my voice: to God
with my voice, and he
gave ear to me.

In the day of my trou-
ble I sought God, with my
hands lifted up to him in
the night, and I was not
deceived.

My soul refused to be
comforted; I remembered
God; and was delighted,
and was exercised, and
my spirit swooned away.

My eyes prevented the

oculi mei: * turbatus sum, et non sum locutus.

Cogitavi dies antiquos: * et annos æternos in mente habui.

Et meditatus sum nocte cum corde meo, * et exercitabar, et scopebam spiritum meum.

Numquid in æternum projiciet Deus: * aut non apponet ut complacitior sit adhuc!

Aut in finem misericordiam suam abscindet, * a generatione in generationem?

Aut obliviscetur misereri Deus? * aut continebit in ira suæ miséricordias suas?

Et dixi: * Nunc cœpi: * hæc mutatio dexteræ Excelsi.

Memor fui operum Domini: * quia memor ero ab initio mirabilium tuorum.

Et meditabor in omnibus operibus tuis: * et in adinventionibus tuis exercor.

Deus, in sancto via tua: quis Deus magnus sicut

watches; I was troubled, and I spoke not.

I thought upon the days of old: and I had in my mind the eternal years.

And I meditated in the night with mine own heart: and I was exercised, and I swept my spirit.

Will God then cast off forever? or will he never be more favorable again?

Or will he cut off his mercy forever, from generation to generation?

Or will God forget to show mercy? or will he in his anger shut up his mercies?

And I said: Now have I begun: this is the change of the right hand of the Most High.

I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

And I will meditate on all thy works, and will be employed in thy inventions.

Thy way, O God! is in the holy place: who is the

Deus noster? * tu es Deus
qui facis mirabilia.

Notam fecisti in populis
virtutem tuam: * rede-
misti in brachio tuo popu-
lum tuum, filios Jacob et
Joseph.

Viderunt te aquæ, De-
us, viderunt te aquæ: *
et timuerunt, et turbatæ
sunt abyssi.

Multitudo sonitus aqua-
rum: * vocem dederunt
nubes.

Etenim sagittæ tuæ
transeunt: * vox tonitru-
tui in rota.

Illuxerunt coruscationes
tuæ orbi terræ: * com-
mota est, et contremuit
terra.

In mari via tua, et se-
mitæ tuæ in aquis multis:
* et vestigia tua non cog-
noscentur.

Deduxisti sicut oves po-
pulum tuum, * in manu
Moysi et Aaron.

Ant. In die tribulatio-
nis meæ, Deum exquisivi
manibus meis.

℣. Exurge Domine.

great God like our God?
Thou art the God that
doest wonders.

Thou hast made thy
power known amongst the
nations: with thy arm
thou hast redeemed thy
people, the children of
Jacob, and of Joseph.

The waters saw thee, O
God! the waters saw thee,
and they were afraid, and
the depths were troubled.

Great was the noise of
the waters; the clouds sent
out a sound.

For thy arrows pass; the
voice of thy thunder is a
wheel.

Thy lightnings enlight-
ened the world; the earth
shook, and trembled.

Thy way is in the sea,
and thy paths in many
waters; and thy footsteps
shall not be known.

Thou hast conducted
thy people like sheep, by
the hand of Moses and
Aaron.

Ant. In the day of my
trouble I sought God with
my hands lifted up to him.

℣. Arise, O Lord!

R. Et judica causam R. And judge my cause.
meam.

Pater noster, *secreto*. Our Father, *privately*.

LESSON.

THE faithful of the primitive Church lived in common. They who shared the same religion and faith, likewise shared the necessities of life. The care of the table, prepared alike for poor and rich, was assigned to those who were destined to assist the Apostles in the sacrifice and dispensation of the blood of Christ. This community of goods was not of long duration. However, it was a religious custom to invite poor and rich to eat together on certain festivals. These feasts were the Agape, or pious refectious, so long observed by the Church in token of union and mutual charity, and which has been proposed by Christ Himself, in the 14th chapter of St. Luke: "When thou makest a feast, call the poor, the maimed, the lame and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense, for recompense shall be made thee at the resurrection of the just." Even in the time of St. Paul, certain disorders had insinuated themselves, to the profanation of this work of charity. These were introduced by the intemperance, pride, and hard-heartedness of the rich; for they disdain- ing the society of poor people of low condition, and desiring more sumptuous fare, the poor, covered with confusion, were obliged either to fast or content themselves with miserable scraps rudely served up to them. This gave rise to differences, complaints, scandals and discords, which St. Paul endeavored to remove promptly. As these feasts were held in the same place as the sacred assemblies for the celebration of the divine mysteries, and were imitations of our Lord's Supper, St. Paul, to give the Corinthians to understand that these were great disorders, and serious faults against charity, represented to them that their mode of acting differed widely from the humble and amiable bearing of Christ at the Last Supper. For this purpose, he related in detail the circumstances of that

last great supper of the Lord, and told them how the most holy Eucharist was then instituted. He then proceeded to speak to them of the necessary dispositions for worthily approaching the holy table, and not rendering themselves guilty of the body and blood of the Lord. Because, by not sufficiently proving their consciences, and making a proper discernment of this Divine food, many draw condemnation, death, and misfortune from that which is, in itself, a food of life and salvation. This is the subject of the following lesson proper to the mystery of our Lord's Supper, which is commemorated on this day.

The Seventh Lesson.

De Epistola prima beati
Pauli Apostoli ad Co-
rinthios. *Cap. xi.*

Out of the first Epistle of
St. Paul the Apostle to
the Corinthians. *Chap.*
xi.

HOC autem præcipio,
non laudans quod non in
melius, sed in deterius
convenitis. Primum qui-
dem convenientibus vobis
in ecclesiam, audio scissu-
ras esse inter vos, et ex
parte credo. Nam oportet
et hæreses esse, ut et qui
probatî sunt, manifesti
fiant in vobis. Conveni-
entibus ergo vobis in
unum, jam non est Domi-
nicam cœnam manducare:
unusquisque enim suam
cœnam præsumit ad man-
ducandum. Et alius qui-
dem esurit, alius autem
ebrius est. Numquid do-

NOW this I ordain; not
praising you, that you
come together not for the
better, but for the worse.
For first of all I hear that
when you come together
in the church, there are
divisions among you, and
in part I believe it. For
there must be also here-
sies; that they also, who
are approved, may be made
manifest among you. —
When you come together
therefore into one place, it
is not now to eat the Lord's
supper. For every one
taketh before his own sup-
per to eat. And one indeed

mos non habetis ad manducandum et bibendum? Aut ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo.

is hungry, and another is drunk. What! have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

R. Eram quasi agnus innocens: ductus sum ad immolandum, et nesciebam: consilium fecerunt inimici mei adversum me, dicentes: * Venite, mittamus lignum in panem ejus, et eradamus eum de terra viventium.

R. I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: Come, let us put wood on his bread, and cut him off from the land of the living.

V. Omnes inimici mei adversum me cogitabant mala mihi: verbum iniquum mandaverunt adversum me, dicentes: * Venite, etc.

V. All my enemies contrived evils to me; they determined against me an unjust word, saying: Come, &c.

The Eighth Lesson.

EGO enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit; et dixit: Accipite, et manducate: hoc est corpus

FOR I have received of the Lord that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and

meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic calix novum testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.

R. Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? * Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

V. Quid dormitis?— Surgite et orate, ne intretis in tentationem. * Vel Judam, etc.

eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

R. Could you not watch one hour with me, you that were resolved to die for me? Or do you not see Judas, how he sleeps not, but makes haste to betray me to the Jews?

V. Why do ye sleep? Arise and pray, that ye enter not into temptation. Or do ye not see, &c.

The Ninth Lesson.

ITATIQUE quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini.

WHEREFORE, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of

Probet autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicavimus, non utique judicamur. Dum judicamur autem, a Domino corripi-mur, ut non cum hoc mundo damnemur. Itaque, fratres mei, cum convenitis ad manducandum, invicem expectate. Si quis esurit, domi manducet; ut non in judicium conveniatis. Cetera autem, cum venero, disponam.

R. Seniores populi consilium fecerunt, * Ut Jesum dolo tenerent, et occiderent: cum gladiis et fustibus exierunt tamquam ad latronem.

the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But, if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world. Wherefore, my brethren, when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

R. The ancients of the people consulted together that by subtilty they might apprehend Jesus, and put him to death: they went out with swords and clubs as against a robber.

V. Collegerunt Pontifices et Pharisæi concilium, * Ut Jesum, etc. Seniores, etc.

V. The Priests and Pharisees held a council, how they might, &c. The ancients, &c.

The custom of introducing holy readings into the Divine office passed from the synagogue to the Church. The Hebrews, in their assemblies on the Sabbath day, always read something from the law or the prophets. Christians read portions of the Old and New Testament, the Passion, or acts of the Martyrs; also passages on those subjects from the writings of the holy fathers; and we learn from the epistles of St. Paul, as well as from the traditions of the most ancient fathers, that the psalmody was interspersed with holy readings. The order observed in the lessons of Holy Week, is conformable to the ancient custom; the first being taken from the Old Testament, the second from the fathers who have written on the mystery in question, and a portion of the New Testament is read after the third nocturn.

THE LAUDS.

Ant. JUSTIFICERIS Domine in sermonibus tuis, et vincas cum judicaris.

Ant. THAT thou mayest be justified, O Lord! in thy words, and mayest overcome, when thou art judged.

The sacrifice of praise most grateful to the Lord, is that of a contrite and humble heart. The Church enters tearfully upon the exercise of Lauds. She begins this part of the office, and concludes all the hours, by the mysterious, penitential Psalm, *Miserere*, composed by David to bewail his sins and implore the Divine mercy. The office of these days is one continued exercise of grief and sadness, and the Church does nothing but implore mercy, and weep for the sins that caused our Redeemer's death. The soul of David was so washed by the tears of penitence that it be-

came whiter than snow; and the soul of the penitent Christian, in virtue of the merits of our Saviour's precious blood, and by means of sincere and bitter tears, regains its beautiful purity.

PSALM 50.

MISERERE, mei, Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi.

HAVE mercy on me, O God! according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me

Asperges me hyssopo,
et mundabor: * lavabis
me, et super nivem deal-
abor.

Auditui meo dabis gau-
dium et lætitiā: * et ex-
ultabunt ossa humiliata.

Averte faciem tuam a
peccatis meis: * et omnes
iniquitates meas dele.

Cor mundum creā in
me, Deus: * et spiritum
rectum innova in visceri-
bus meis.

Ne projicias me a facie
tua: * et spiritum sanc-
tum tuum ne auferas a
me.

Redde mihi lætitiā sa-
lutaris tui: * et spiritu
principali confirma me.

Docebo iniquos vias tu-
as: * et impii ad te con-
vertentur.

Libera me de sanguini-
bus, Deus, Deus salutis
meæ: * et exultabit lin-
gua mea justitiā tuam.

Domine, labia mea ape-

Thou shalt sprinkle me
with hyssop, and I shall be
cleansed: thou shalt wash
me, and I shall be made
whiter than snow.

To my hearing thou
shalt give joy and glad-
ness; and the bones that
have been humbled shall
rejoice.

Turn away thy face from
my sins, and blot out all
my iniquities.

Create a clean heart in
me, O God! and renew a
right spirit within my
bowels.

Cast me not away from
thy face; and take not thy
holy Spirit from me.

Restore unto me the
joy of thy salvation, and
strengthen me with a per-
fect spirit.

I will teach the unjust
thy ways: and the wicked
shall be converted to thee.

Deliver me from blood,
O God! thou God of my
salvation, and my tongue
shall extol thy justice.

O Lord! thou wilt
open my lips: and my

ries: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum Deus non despicies.

Benigne fac Domine in bona voluntate tua Sion: * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium iustitiæ, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Ant. Justificeris Domine in sermonibus tuis, et vincas cum iudicaris.

Ant. Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum.

mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God! thou wilt not despise.

Deal favorably, O Lord! in thy good-will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

Ant. That thou mayest be justified, O Lord! in thy words, and mayest overcome, when thou art judged.

Ant. The Lord was led like a sheep to the slaughter, and he opened not his mouth.

PSALM 89.

FROM the beginning of ages, man has never found a secure refuge save in God. Brief, frail, and miserable is the life of man; strong and loving is the arm

of God to sustain us. He is all our strength and hope; and by an effect of His most clement power, the longer we tarry here below in misery and affliction, the greater shall be our joy and happiness in the life to come. This is the sole comfort and consolation of the just, whose Chief, example, and Master, is Jesus crucified.

DOMINE refugium factus es nobis, * a generatione in generationem.

Priusquam montes fierent, aut formaretur terra et orbis: * a sæculo et usque in sæculum tu es Deus.

Ne avertas hominem in humilitatem: * et dixisti: Convertimini filii hominum.

Quoniam mille anni ante oculos tuos, * tamquam dies hesternæ quæ præteriiit.

Et custodia in nocte, * quæ pro nihilo habentur, eorum anni erunt.

Mane sicut herba transeat, mane floreat, et transeat: * vespere decidat, induret, et arescat.

Quia defecimus in irâ tua: * et in furore tuo turbati sumus.

LORD! thou hast been our refuge, from generation to generation.

Before the mountains were made, or the earth and the world were formed; from eternity and to eternity, thou art God.

Turn not man away to be brought low; and thou hast said; Be converted, O ye sons of men!

For a thousand years in thy sight, are but as yesterday which is past and gone.

And as a watch in the night; as things that are counted nothing, so shall their years be.

In the morning, man shall grow up like grass: in the morning he shall flourish, and pass away; in the evening he shall fall, grow dry, and wither.

For in thy wrath we are quickly consumed, and are troubled in thy indignation.

Posuisti iniquitates nostras in conspectu tuo: * sæculum nostrum in illuminatione vultus tui.

Quoniam omnes dies nostri defecerunt: * et in ira tua defecimus.

Anni nostri sicut aranea meditabuntur: * dies annorum nostrorum in ipsis, septuaginta anni.

Si autem in potentatibus, octoginta anni: * et amplius eorum, labor et dolor.

Quoniam supervenit mansuetudo: * et corripiemur.

Quis novit potestatem iræ tuæ: * et præ timore tuo iram tuam dinumeraro?

Dexteram tuam sic notam fac: * et eruditos corde in sapientia.

Convertere Domine usquequo? * et deprecabilis esto super servos tuos.

Repleti sumus mane misericordia tua: * et exultavimus, et delectati sumus omnibus diebus nostris.

Lætati sumus pro die-

Thou hast set our iniquities before thy eyes, our life in the light of thy countenance.

For all our days are spent; and in thy wrath we have fainted away.

Our years shall be considered as a spider; the days of our years in them are threescore and ten years.

But if in the strong, they be fourscore years; and what is more of them, is labor and sorrow.

For mildness is come upon us; and we shall be corrected.

Who knoweth the power of thy anger: and for thy fear can number thy wrath?

So make thy right hand known: and make us learned in heart, in wisdom.

Return, O Lord! how long? and be intreated in favor of thy servants.

We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

We have rejoiced for the days in which thou hast

bus, quibus nos humiliasti: * annis, quibus vidimus mala.

Respice in servos tuos, et in opera tua: * et dirige filios eorum.

Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos: * et opus manuum nostrarum dirige.

Ant. Dominus tamquam ovis ad victimam ductus est, et non aperuit os suum.

Ant. Contritum est cor meum in medio mei, contremuerunt omnia ossa mea.

humbled us: for the years in which we have seen evils.

Look upon thy servants, and upon their works: and direct their children.

And let the brightness of the Lord, our God, be upon us; and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

Ant. The Lord was led like a sheep to the slaughter, and he opened not his mouth.

Ant. My heart is broken within me, all my bones trembled.

PSALM 62.

THIS Psalm was composed by David when, flying from the wrath of Saul, he concealed himself in the deserts of Idumea. It contains reflections on the sufferings, calumnies, and persecutions endured in the desert of this life by Jesus Christ, who was hated and contemned by His enemies. The Psalm, which is added to this without the interposition of an Antiphon, expresses desires for the coming of the Messiah and the redemption of the human race, accomplished by means of His passion.

DEUS Deus meus, * ad te de luce vigilo.

Sitivit in te anima mea,

O GOD, my God! to thee do I watch at break of day.

For thee my soul hath

* quam multipliciter tibi
caro mea.

In terra deserta, et in-
via, et inaquosa: * sic in
sancto apparui tibi, ut vi-
derem virtutem tuam, et
gloriam tuam.

Quoniam melior est
misericordia tua super vi-
tas: * labia mea laudabunt
te.

Sic benedicam te in vita
mea: * et in nomine tuo
levabo manus meas.

Sicut adipe et pingue-
dine repleatur anima mea:
* et labiis exultationis lau-
dabit os meum.

Si memor fui tui super
stratum meum, in matuti-
nis meditabor in te: * quia
fuisti adjutor meus.

Et in velamento alarum
tuarum exultabo: adhæsit
anima mea post te: * me
suscepit dextera tua.

Ipsi vero in vanum quæ-
sierunt animam meam, in-
troibunt in inferiora ter-
ræ; * tradentur in manus

thirsted; for thee my flesh,
O how many ways!

In a desert land, and
where there is no way,
and no water: so in the
sanctuary have I come be-
fore thee, to see thy power
and thy glory.

For thy mercy is better
than lives: thee my lips
shall praise.

Thus will I bless thee
all my life long: and in
thy name I will lift up my
hands.

Let my soul be filled as
with marrow and fatness;
and my mouth shall praise
thee with joyful lips.

If I have remembered
thee upon my bed, I will
meditate on thee in the
morning: because thou
hast been my helper.

And I will rejoice under
the covert of thy wings:
my soul hath stuck close to
thee: thy right hand hath
received me.

But they have sought
my soul in vain, they shall
go into the lower parts of
the earth: they shall be.

gladii, partes vulpium
erunt.

Rex vero lætabitur in
Deo, laudabuntur omnes
qui jurant in eo: * quia
obstructum est os loquen-
tium iniqua.

delivered into the hands
of the sword; they shall
be the portions of foxes.

But the king shall re-
joice in God; all they shall
be praised that swear by
him: because the mouth is
stopped of them that speak
wicked things.

PSALM 66.

DEUS misereatur nos-
tri, et benedicat nobis: *
illuminet vultum suum
super nos, et misereatur
nostri.

Ut cognoscamus in terra
viam tuam: * in omnibus
gentibus salutare tuum.

Confiteantur tibi populi
Deus: * confiteantur tibi
populi omnes.

Lætentur et exultent
gentes: * quoniam judi-
cas populos in æquitate, et
gentes in terra dirigis.

Confiteantur tibi populi
Deus, confiteantur tibi
populi omnes: * terra de-
dit fructum suum.

Benedicat nos Deus,
Deus noster, benedicat nos

MAY God have mercy
on us, and bless us: may
he cause the light of his
countenance to shine upon
us, and may he have mercy
on us.

That we may know thy
way upon earth, thy salva-
tion in all nations.

Let people confess to
thee, O God! let all people
give praise to thee.

Let the nations be glad
and rejoice; for thou
judgest the people with
justice, and directest the
nations upon earth.

Let the people, O God!
confess to thee, let all the
people give praise to thee.
The earth hath yielded
her fruit.

May God, our own God,
bless us: may God bless

Deus: * et metuant eum
omnes fines terræ.

Ant. Contritum est cor
meum in medio mei, con-
tremuerunt omnia ossa
mea.

Ant. Exhortatus es in
virtute tua, et in refec-
tione sancta tua, Domine.

us: and all the ends of the
earth fear him.

Ant. My heart is broken
within me, all my bones
tremble.

Ant. Thou hast encour-
aged us with thy power,
and thy holy refreshment,
O Lord!

CANTICLE OF MOSES. EXOD. 15.

THE children of Israel, in their flight from Egypt, crossed the Red Sea miraculously; whilst Pharaoh and all his army perished in its waters. Then it was that Moses composed this canticle of triumph and joy. The tradition belonged to the Hebrews, but the mystery is ours. We have passed through the Red Sea of the most precious blood of Jesus, and having plunged our sins in that saving tide, we are they who journey on towards the promised land of a blessed eternity. Therefore are we more strictly bound, than were the children of Israel, to praise, bless and thank the Lord.

CANTEMUS Domino;
glorioso enim magnificatus
est; * equum et ascenso-
rem dejecit in mare.

Fortitudo mea et laus
mea Dominus, * et factus
est mihi in salutem.

Iste Deus meus et glo-
rificabo eum: * Deus pa-
tris mei, et exaltabo eum.

LET us sing to the
Lord; for he is gloriously
magnified; the horse and
its rider he hath thrown
into the sea.

The Lord is my strength
and my praise; and he is
become a salvation to me.

He is my God, and I
will glorify him; the God
of my father, and I will
exalt him.

Dominus quasi vir pug-nator, omnipotens nomen ejus. * Currus Pharaonis, et exercitum ejus projecit in mare.

Electi principes ejus submersi sunt in mari rubro: * abyssi operuerunt eos, descenderunt in profundum quasi lapis.

Dextera tua Domine magnificata est in fortitudine; dextera tua Domine percussit inimicum: * et in multitudine gloriæ tuæ deposuisti adversarios tuos.

Misisti iram tuam, quæ devoravit eos sicut stipulam. * Et in spiritu furoris tui congregatæ sunt aquæ.

Stetit unda fluens, * congregatæ sunt abyssi in medio mari.

Dixit inimicus: Persequar et comprehendam, * dividam spolia, implebitur anima mea.

Evaginabo gladium meum, * interficiet eos manus mea.

Flavit spiritus tuus, et operuit eos mare: * sub-

The Lord is like a man of war, Almighty is his name. Pharaoh's chariots and his army he hath cast into the sea:

His chosen captains are drowned in the Red Sea; the depths have covered them; they are sunk to the bottom like a stone.

Thy right hand, O Lord! is magnified in strength; thy right hand, O Lord! hath slain the enemy. And in the multitude of thy glory, thou hast put down thy adversaries.

Thou hast sent thy wrath, which devoured them like stubble. And by the blast of thy anger the waters were gathered together.

The flowing water stood, the depths were gathered together in the midst of the sea.

The enemy said: I will pursue, and overtake; I will divide the spoils; my soul shall have its fill.

I will draw my sword; my hand shall slay them.

Thy wind blew, and the sea covered them; they

mersi sunt quasi plumbum
in aquis vehementibus.

Quis similis tui in fortibus Domine? * quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia?

Extendisti manum tuam, et devoravit eos terra. * Dux fuisti in misericordia tua populo quem redemisti.

Et portasti cum in fortitudine tua, * ad habitaculum sanctum tuum.

Ascenderunt populi, et irati sunt: * dolores obtinuerunt habitatores Philistiim.

Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor: * obriguerunt omnes habitatores Chanaan.

Irruat super eos formido et pavor, * in magnitudine brachii tui.

Fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine: * donec pertranseat popu-

sunk as lead in the mighty waters.

Who is like thee among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

Thou stretchedst forth thy hand, and the earth swallowed them. In thy mercy thou hast been a leader to the people which thou hast redeemed.

And in thy strength, thou hast carried them to thy holy habitation.

Nations rose up, and were angry; sorrow took hold on the inhabitants of Philistiim.

Then were the princes of Edom troubled, trembling seized on the stout men of Moab; and all the inhabitants of Chanaan became stiff.

Let fear and dread fall upon them, in the greatness of thy arm.

Let them become immovable as a stone, until thy people, O Lord! pass by; until this thy people

lus tuus iste, quem possedisti.

Introduces eos, et plantabis in monte hæreditatis tuæ, * firmissimo habitaculo tuo quod operatus es, Domine.

Sanctuarium tuum, Domine, quod firmaverunt manus tuæ: * Dominus regnabit in æternum, et ultra.

Ingressus est enim eques Pharaon cum curribus et equitibus ejus in mare: * et reduxit super eos Dominus aquas maris.

Filii autem Israel ambulaverunt per siccum * in medio ejus.

Ant. Exhortatus es in virtute tua, et in refectioe sancta tua, Domine.

Ant. Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

pass by, which thou hast possessed.

Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord!

Thy sanctuary, O Lord! which thy hands have established; the Lord shall reign for ever and ever.

For Pharaoh went in on horseback, with his chariots and horsemen, into the sea; and the Lord brought back upon them the waters of the sea.

But the children of Israel walked on dry ground in the midst thereof.

Ant. Thou hast encouraged us with thy power and thy holy refreshments, O Lord!

Ant. He was offered because it was his own will, and he himself hath carried our sins.

PSALM 148.

IN these three Psalms, the end of the Divine psalter, all creatures are invited to extol and magnify the Creator. But, as praises and blessings should bear some proportion

to benefits received, all rational creatures, and in a special manner the faithful, the saints and the elect of God, are invited more particularly, as having been more bounteously benefited by, and constantly present to, Jesus Christ in the mystery of His Passion.

LAUDATE Dominum de cœlis : * laudate eum in excelsis.

Laudate eum omnes angeli ejus : * laudate eum omnes virtutes ejus.

Laudate eum sol et luna : * laudate eum omnes stellæ et lumen.

Laudate eum cœli cœlorum : * et aquæ omnes quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt : * ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi : * præceptum posuit, et non præteribit.

Laudate Dominum de terra : * dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum : * quæ faciunt verbum ejus.

PRAISE ye the Lord from the heavens : * praise ye him in the high places.

Praise ye him, all his angels ! praise ye him, all his hosts !

Praise ye him, O sun and moon ! praise him, all ye stars, and light !

Praise him, ye heavens of heavens ! and let all the waters that are above the heavens praise the name of the Lord !

For he spoke, and they were made ; he commanded, and they were created.

He hath established them forever, and for ages of ages : he hath made a decree, and he shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps !

Fire, hail, snow, ice, stormy winds, which fulfil his word :

Montes et omnes colles: * ligna fructifera, et omnes cedri.

Bestiæ, et universa pecora: * serpentes, et volucres pennatæ.

Reges terræ, et omnes populi: * principes, et omnes iudices terræ.

Juvenes et virgines, senes cum junioribus laudent nomen Domini: * quia exaltatum est nomen ejus solius.

Confessio ejus super cælum et terram: * et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: * filiis Israel, populo appropinquanti sibi.

Mountains and all hills; fruitful trees and all cedars:

Beasts and all cattle; serpents and feathered fowls:

Kings of the earth, and all people; princes, and all judges of the earth:

Young men and maidens: let the old with the younger praise the name of the Lord: for his name alone is exalted.

The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints; to the children of Israel, a people approaching to him.

PSALM 149.

CANTATE Domino canticum novum: * laus ejus in ecclesia sanctorum.

Lætetur Israel in eo, qui fecit eum: * et filii Sion exultent in rege suo.

Laudent nomen ejus in

SING ye to the Lord a new canticle: let his praise be in the church of the saints.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

Let them praise his

choro: * in tympano et psalterio psallent ei.

Quia beneplacitum est Domino in populo suo: * et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria: * lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum: * et gladii ancipites in manibus eorum:

Ad faciendam vindictam in nationibus, * increpationes in populis.

Ad alligandos reges eorum in compedibus: * et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum: * gloria hæc est omnibus sanctis ejus.

name in choir: let them sing to him with the timbrel and the psalttery.

For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two-edged swords in their hands:

To execute vengeance upon the nations, chastisements among the people:

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory is to all his saints.

PSALM 150.

LAUDATE Dominum in sanctis ejus: * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

PRAISE ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Laudate eum in sono tubæ: * laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: * laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus; laudate eum in cymbalis jubilationis: * omnis spiritus laudet Dominum.

Ant. Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

℣. Homo pacis meæ, in quo speravi.

℞. Qui odebat panes meos, ampliavit adversum me supplantationem.

Ant. Traditor autem dedit eis signum, dicens: Quem osculatus fuero, ipse est, tenete eum.

Praise him with sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel, and choir: praise him with strings and organs.

Praise him on high-sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

Ant. He was offered, because it was his own will, and he himself hath carried our sins.

℣. The man of my peace, in whom I trusted.

℞. Who eat my bread hath greatly supplanted me.

Ant. He that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him.

CANTICLE OF ZACHARY.

ZACHARY having recovered his speech, praised the Lord, because He had been pleased to visit us and send down upon us His Divine redemption. It is not without reason and mystery that the Church concludes Lauds with this canticle.

Lauds are sung when night has passed away and the sun is about to rise. And this canticle was sung when the Sun of Justice was about to dawn: St. John, placed between the confines of night and day, that is, of the Old

and New Testament, destined to precede and prepare the way for the Messiah, discovered the first ray of that Sun, which, in our days, is setting. He was the first to adore him in the immaculate womb of His Most Holy Mother.

BENEDICTUS Dominus Deus Israel, * quia visitavit, et fecit redemptionem plebis suæ :

Et erexit cornu salutis nobis, * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos :

Ad faciendam misericordiam cum patribus nostris : * et memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem nostrum, * daturum se nobis :

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi.

In sanctitate, et justitia coram ipso, * omnibus diebus nostris.

BLESSED be the Lord God of Israel, because he hath visited and wrought the redemption of his people :

And hath raised up a horn of salvation to us, in the house of David, his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us :

To perform mercy to our fathers ; and to remember his holy covenant.

The oath which he swore to Abraham, our father, that he would grant to us :

That being delivered from the hand of our enemies, we may serve him without fear.

In holiness and justice before him, all our days.

Et tu puer, propheta
Altissimi vocaberis : * præ-
ibis enim ante faciem Do-
mini parare vias ejus.

Ad dandam scientiam
salutis plebi ejus : * in
remissionem peccatorum
eorum :

Per viscera misericor-
diæ Dei nostri : * in qui-
bus visitavit nos, oriens
ex alto ;

Illuminare his, qui in
tenebris et in umbra mor-
tis sedent : * ad dirigendos
pedes nostros in viam pa-
cis.

Ant. Traditor autem
dedit eis signum, dicens :
Quem osculatus fuero, ipse
est, tenete eum.

And thou, child, shalt
be called the prophet of
the Highest ; for thou
shalt go before the face
of the Lord to prepare his
ways.

To give knowledge of
salvation to his people,
unto the remission of their
sins ;

Through the bowels of
the mercy of our God ; in
which the orient from on
high, hath visited us ;

To enlighten them that
sit in darkness, and in the
shadow of death ; to direct
our feet in the way of
peace.

Ant. He that betrayed
him gave them a sign,
saying : Whomsoever I
shall kiss, that is he ; lay
hold of him.

*During the Benedictus, the six candles on the altar are extin-
guished one by one, so that the last candle may be put out at
the last verse. When the Ant. Traditor is repeated, the candle,
which was left burning at the top of the triangular candle-
stick, is taken down, and concealed under the Epistle side of
the altar. The rest is said kneeling.*

✠. CHRISTUS factus
est pro nobis obediens
usque ad mortem.

Pater noster, totum sub
silentio.

✠. CHRIST became
obedient for us unto
death.

Our Father, privately,

The Psalm Miserere, p. 211, is recited in a low voice; and in the end, the following prayer, without the Oremus.

RESPICE, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. *Sed dicitur sub silentio:* Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LOOK down, O Lord! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. *But say in a low voice:* Who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

At the end of the prayer, a little noise is made: the lighted candle is brought from under the Altar, and all rise and retire in silence.

THE little noise which is made at the end of Lauds, represents the confusion and general disturbance that took place at the Redeemer's death; the sun was darkened, the earth shook, the veil of the Temple was rent from top to bottom. All nature was troubled and disturbed. The Jews only, says St. Leo, harder than the rocks, remained in their stubbornness and incredulity. Not so the centurion and many others who, having understood those terrific voices of deep significance, were suddenly enlightened, and changed their opinions. With contrite hearts, and heads bowed down, they returned, striking their breasts, and revolving in their minds all that they had seen and heard; openly confessing that He, whom they had seen expiring on a cross, amid so many wonders, was truly the Son of God.

With similar sentiments of penance and compunction, in recollected silence, we should, during these holidays, assist at the Divine office.

THE HOURS OF PRIME, TERCE, SEXT, AND NONE.

THE Church militant here on earth imitates, as far as possible, the Church triumphant above. And, as in heaven, the only occupation of the blessed is, and ever will be, to praise God; the Church, here below, desires to be continually engaged in the same holy exercise; but this our weakness and the requirements of life forbid. Wherefore, that we may perform many times a day, that which we cannot do every hour, and so fulfil, according to our ability, the precept of praying always, the Church has divided her offices into different hours of the day and night. This custom, it appears, was taken from the example of a holy king, who, notwithstanding the cares of royalty, seven times a day gave praise to God.

The oriental nations were in the habit of dividing the days into twelve equal hours, reckoning from sunrise to sunset, so that (being longer or shorter according to the length of the days) they were divided into threes; and, counting from sunrise, were called Terce, Sext, and None. In the time of the Synagogue, these were the periods allotted to prayer and observed by the Apostles themselves. By apostolic tradition they passed from the Synagogue to the Church.

These offices of Terce, Sext, and None were so called because, according to the distribution of time already mentioned, they were recited at the third, sixth, and ninth hours of the day. Thus the Church, by this division of canonical hours, prescribed a complete religious day, since, from dawn until sunset, every portion of it was sanctified by the heavenly occupation of prayer.

It was likewise an ancient custom in the Church, to assemble the faithful for the Divine offices at daybreak, and the prayers were termed Prime, which were recited at sunrise. *Iam lucis orto sidere*. Although this is neither said nor done during the season of the Passion, it is well to know that the Church, in order to employ time in a worthy Christian manner, invokes on our works, in the other offices that belong to the early part of the day, the blessing of that God who, in the beginning of time, blessed the days of the first week, and in them all succeeding

years. And she implores Him to accompany that blessing with light and strength to walk securely in the way of His holy commandments, that we may, through the assistance of our Divine Liberator, reach a happy eternity. After the Psalm, *Deus in nomine tuo*, the explanation of which will be more appropriately introduced in another place, the Psalm, *Beati immaculati in via*, is commenced. This turns altogether on the observance of the Divine law. Different portions of it are recited during the other hours, and it has been selected as the most appropriate for placing this law before the eyes of the faithful, and rendering it dear and familiar to them. For, according to the Psalm, it should serve as a rule and guide to our senses, thoughts, words, and actions. This law is mentioned in every verse, under divers names, all of which have the same signification.

The Church desires us to fulfil our law with greater abundance of justice than the Hebrews observed theirs; for ours is a new law of the Gospel, a law of remission and grace, not engraven on tables of stone, but infused into our hearts; brought to us from heaven by the Son of God, and promulgated by Him from the cross on Calvary.

At Prime, Terce, Sext, and None, *Pater Noster*, *Ave Maria* are said privately, and at Primo *Credo*, after which the Psalms are recited.

AT PRIME.

Pater Noster, Ave Maria, and Credo.

PSALM 53.

Deus, in nomine tuo sal-	O God! save me in thy
vum me fac: et in virtute	name: and judge me in
tua judica me.	thy strength.

Deus, exaudi orationem	O Lord, hear my prayer:
meam: auribus percipe	and hearken to the words
verba oris mei.	of my mouth.

Quoniam alieni insur-	For strangers have risen
rexerunt adversum me, et	up against me, and the

fortes quæsierunt animam
meam: et non proposue-
runt Deum ante conspec-
tum suum.

Ecce enim Deus adjuvat
me: et Dominus susceptor
est animæ meæ.

Averte mala inimicis
meis: et in veritate tua
disperde illos.

Voluntarie sacrificabo
tibi: et confitebor nomini
tuo, Domine, quoniam bo-
num est.

Quoniam ex omni tribu-
latione eripuisti me: et
super inimicos meos des-
pexit oculus meus.

mighty have sought after
my soul: and they have
not set God before their
eyes.

Behold, God is my
helper: and the Lord up-
holdeth my soul.

Turn back the evil upon
mine enemies: and destroy
them in thy truth.

Freely will I sacrifice
unto thee: and will praise
thy name, O Lord, for it is
good.

For thou hast delivered
me out of all trouble: and
mine eye hath looked down
upon mine enemies.

PSALM 118.

Beati immaculati.

Beati immaculati in
via: qui ambulant in lege
Domini.

Beati qui scrutantur
testimonia ejus: in toto
corde exquirunt eum.

Non enim qui operantur
iniquitatem, in viis ejus
ambulaverunt.

Tu mandasti mandata
tua custodiri nimis.

Blessed are the unde-
filed in the way: that walk
in the law of the Lord.

Blessed are they that
search his testimonies: that
seek him with their whole
heart.

For they that work ini-
quity, have not walked in
his ways.

Thou hast commanded
thy commandments to be
kept most diligently.

Utinam dirigantur viæ
meæ, ad custodiendas jus-
tificationes tuas!

Tunc non confundar,
cum perspexero in omni-
bus mandatis tuis.

Confitebor tibi in direc-
tione cordis: in eo quod
didici judicia justitiæ
tuæ.

Justificationes tuas cus-
todiam: non me derelin-
quas usquequaque.

In quo corrigit adoles-
centior viam suam? in cus-
todiendo sermones tuos.

In toto corde meo ex-
quisivi te: ne repellas me
a mandatis tuis.

In corde meo abscondi
eloquia tua: ut non peccem
tibi.

Benedictus es, Domine:
doce me justificationes
tuas.

In labiis meis pronun-
tiavi omnia judicia oris
tui.

In via testimoniorum
tuorum delectatus sum,
sicut in omnibus divitiis.

Oh, that my ways may
be directed, to keep thy
justifications!

Then shall I not be con-
founded, when I shall have
looked into all thy com-
mandments.

I will praise thee in
uprightness of heart: be-
cause I have learned the
judgments of thy justice.

I will keep thy justifica-
tions: oh, do not thou for-
sake me utterly.

By what doth a young
man correct his way?
Even by observing thy
words.

With my whole heart
have I sought thee: let
me not go astray from thy
commandments.

Thy words have I hid-
den in my heart: that I
may not sin against thee.

Blessed art thou, O
Lord: oh, teach me thy
justifications.

With my lips have I
pronounced all the judg-
ments of thy mouth.

In the way of thy testi-
monies have I been de-
lighted, as in all manner
of riches.

In mandatis tuis exercebor, et considerabo vias tuas.

In justificationibus tuis meditabor: non obliviscar sermones tuos.

Retribue servo tuo, vivifica me: et custodiam sermones tuos.

Revela oculos meos: et considerabo mirabilia de lege tua.

Incola ego sum in terra: non abscondas a me mandata tua.

Concupivit anima mea desiderare justificationes tuas, in omni tempore.

Increpasti superbos: maledicti, qui declinant a mandatis tuis.

Aufer a me opprobrium, et contemptum: quia testimonia tua exquisivi.

Etenim sederunt principes, et adversum me loquebantur: servus autem tuus exercebatur in justificationibus tuis.

Nam et testimonia tua meditatio mea est: et consilium meum justificationes tuæ.

I will exercise myself in thy commandments, and will consider thy ways.

I will think upon thy justifications: I will not forget thy words.

Give freely to thy servant, and quicken thou me: and I shall keep thy words.

Open thou mine eyes: and I shall consider the wondrous things of thy law.

I am a sojourner on the earth: oh, hide not thy commandments from me.

My soul hath ardently longed for thy justifications, at all times.

Thou hast rebuked the proud: cursed are they who decline from thy commandments.

Remove from me reproach and contempt: for I have sought thy testimonies.

For princes sat and spoke against me: but thy servant was employed in thy justifications.

For thy testimonies are my meditation: and thy justifications are my counsel.

Adhæsit pavimento anima mea: vivifica me secundum verbum tuum.

Vias meas enuntiavi, et exaudisti me: doce me justificationes tuas.

Viam justificationum tuarum instrue me: et exercebor in mirabilibus tuis.

Dormitavit anima mea præ tædio: confirma me in verbis tuis.

Viam iniquitatis amove a me: et de lege tua miserere mei.

Viam veritatis elegi: judicia tua non sum oblitus.

Adhæsi testimoniis tuis, Domine: noli me confundere.

Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

My soul hath cleaved to the pavement: quicken thou me according to thy word.

I have declared my ways, and thou hast heard me: oh, teach me thy justifications.

Instruct me in the way of thy justifications: and I shall exercise myself in thy marvellous works.

My soul hath slumbered through heaviness: strengthen thou me in thy words.

Remove from me the way of iniquity: and out of thy law have mercy upon me.

I have chosen the way of truth: and thy judgments I have not forgotten.

I have cleaved to thy testimonies, O Lord: confound me not.

I have run the way of thy commandments, for thou hast enlarged my heart.

R. Christus factus est, etc., Pater noster, etc., Miserere, etc., Respice quæsumus Domine, etc., with the respective Rubrics.

During these three days the Martyrology is not read, and the *Pretiosa* is not recited.

THE OFFICE OF TERCE.

Pater Noster, Ave Maria in secret.

PSALM 118.

Legem pone mihi,
Domine, viam justificationum
tuarum: * et exquiram eam semper.

Da mihi intellectum, et
scrutabor legem tuam: *
et custodiam illam in toto
corde meo.

Deduc me in semitam
mandatorum tuorum: *
quia ipsam volui.

Inclina cor meum in
testimonia tua: * et non
in avaritiam.

Averte oculos meos ne
videant vanitatem: * in
via tua vivifica me.

Statue servo tuo elo-
quium tuum, * in timore
tuo.

Amputa opprobrium
meum, quod suspicatus
sum: * quia judicia tua
jucunda.

Ecce concupivi mandata
tua: * in æquitate tua vi-
vifica me.

Set before me for a law
the way of thy justifica-
tions, O Lord: and I will
always seek after it.

Give me understanding,
and I will search thy law;
and I will keep it with my
whole heart.

Lead me into the path
of thy commandments; for
this same I have desired.

Incline my heart unto
thy testimonies; and not
to covetousness.

Turn away my eyes that
they may not behold va-
nity; quicken me in thy
way.

Establish thy word to
thy servant, in thy fear.

Turn away my reproach,
which I have apprehend-
ed: for thy judgments are
delightful.

Behold, I have longed
after thy precepts; quicken
me in thy justice.

Et veniat super me misericordia tua, Domine: * salutare tuum secundum eloquium tuum.

Et respondebo exprobrantibus mihi verbum: * quia speravi in sermonibus tuis.

Et ne auferas de ore meo verbum veritatis usquequaque: * quia in iudiciis tuis supersperavi.

Et custodiam legem tuam semper: * in sæculum et in sæculum sæculi.

Et ambulabam in latitudine: * quia mandata tua exquisivi.

Et loquebar in testimoniis tuis in conspectu regum: * et non confundebar.

Et meditabar in mandatis tuis, * quæ dilexi.

Et levavi manus meas ad mandata tua, quæ dilexi: * et exercebar in justificationibus tuis.

Memor esto verbi tui servo tuo, * in quo mihi spem dedisti.

Let thy mercy also come upon me, O Lord: thy salvation according to thy word.

So shall I answer them that reproach me in any thing: that I have trusted in thy words.

And take not thou the word of truth utterly out of my mouth; for in thy words I have hoped exceedingly.

So shall I always keep thy law for ever and ever.

And I walked at large: because I have sought after thy commandments.

And I spoke of thy testimonies before kings; and I was not ashamed.

I meditated also on thy commandments, which I loved.

And I lifted up my hands to thy commandments, which I loved, and I was exercised in thy justification.

Be thou mindful of thy word to thy servant; in which thou hast given me hope.

Hæc me consolata est in
humilitate mea: * quia
eloquium tuum vivificavit
me.

Superbi inique agebant
usquequaque: * a lege au-
tem tua non declinavi.

Memor fui iudiciorum
tuorum a sæculo, Domine:
* et consolatus sum.

Defectio tenuit me, *
pro peccatoribus derelin-
quentibus legem tuam.

Cantabiles mihi erant
justificationes tuæ: * in
loco peregrinationis meæ.

Memor fui nocte nomi-
nis tui, Domine: * et cus-
todivi legem tuam.

Hæc facta est mihi: *
quia justificationes tuas
exquisivi.

Portio mea, Domine: *
dixi custodire legem tuam.

Deprecatus sum faciem
tuam in toto corde meo: *
miserere mei secundum
eloquium tuum.

Cogitavi vias meas: *
et converti pedes meos in
testimonia tua.

Paratus sum, et non sum

This hath comforted me
in my humiliation, because
thy word hath enlivened
me.

The proud did iniqui-
tously altogether; but I
declined not from thy law.

I remembered, O Lord,
thy judgments of old; and
I was comforted.

A fainting hath taken
hold of me, because of the
wicked that forsake thy
law.

Thy justifications were
the subject of my song, in
the place of my pilgrimage.

In the night I have re-
membered thy name, O
Lord; and have kept thy
law.

This happened to me:
because I sought after thy
justifications.

O Lord, my portion, I
have said, I would keep
thy law.

I entreated thy face with
all my heart: have mercy
on me according to thy
word.

I have thought on my
ways; and turned my feet
unto thy testimonies.

I am ready, and am not

turbatus: * ut custodiam
mandata tua.

Funes peccatorum circumplexi sunt me: * et legem tuam non sum oblitus.

Media nocte surgebam ad confitendum tibi, * super iudicia justificationis tuæ.

Particeps ego sum omnium timentium te: * et custodientium mandata tua.

Misericordia tua, Domine, plena est terra: * justificationes tuas doce me.

Bonitatem fecisti cum servo tuo, Domine, * secundum verbum tuum.

Bonitatem, et disciplinam, et scientiam doce me: * quia mandatis tuis credidi.

Priusquam humiliarer ego deliqui: * propterea eloquium tuum custodiui.

Bonus es tu: * et in bonitate tua doce me justificationes tuas.

Multiplicata est super me iniquitas superbiorum: * ego autem in toto corde meo scrutabor mandata tua.

troubled: that I may keep thy commandments.

The cords of the wicked have encompassed me: but I have not forgotten thy law.

I rose at midnight to give praise to thee: for the judgments of thy justification.

I am a partaker with all them that fear thee, and that keep thy commandments.

The earth, O Lord, is full of thy mercy: teach me thy justifications.

Thou hast done well with thy servant, O Lord, according to thy word.

Teach me goodness and discipline and knowledge: for I have believed thy commandments.

Before I was humbled, I offended; therefore have I kept thy word.

Thou art good; and in thy goodness, teach me thy justifications.

The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

Coagulatum est sicut lac
cor eorum: * ego vero le-
gem tuam meditatus sum.

Bonum mihi quia hu-
miliasti me: * ut discam
justificationes tuas.

Bonum mihi lex oris
tui, * super millia auri et
argenti.

Manus tuæ fecerunt me,
et plasmaverunt me: * da
mihi intellectum, et discam
mandata tua.

Qui timent te videbunt
me, et lætabuntur: * quia
in verba tua supersperavi.

Cognovi, Domine, quia
æquitas judicia tua: * et
in veritate tua humiliasti
me.

Fiat misericordia tua ut
consoletur me, * secundum
eloquium tuum servo tuo.

Veniant mihi misera-
tiones tuæ, et vivam: *
quia lex tua meditatio mea
est.

Confundantur superbi,
quia injuste iniquitatem
fecerunt in me: * ego au-
tem exercebor in manda-
tis tuis.

Their heart is curdled
like milk; but I have
meditated on thy law.

It is good for me that
thou hast humbled me;
that I may learn thy justi-
fications.

The law of thy mouth
is good to me, above thou-
sands of gold and silver.

Thy hands have made
me and formed me: give
me understanding, and I
will learn thy command-
ments.

They that fear thee shall
see me, and shall be glad:
because I have greatly
hoped in thy words.

I know, O Lord, that thy
judgments are equity: and
in thy truth thou hast
humbled me.

O! let thy mercy be for
my comfort; according to
thy word unto thy servant.

Let thy tender mercies
come unto me, and I shall
live: for thy law is my
meditation.

Let the proud be
ashamed, because they
have done unjustly towards
me: but I will be employed
in thy commandments.

Convertantur mihi timentes te: * et qui novērunt testimonia tua.

Let them that fear thee turn to me: and they that know thy testimonies.

Fiat cor meum immaculatum in justificationibus tuis, * ut non confundar.

Let my heart be undefiled in thy justifications, that I may not be confounded.

✠. Christus factus est, etc. Pater noster, etc. Miserere, etc. Respice quæsumus Domine, etc.

AT SEXT.

Pater Noster, Ave Maria in secret.

Defecit in salutare tuum anima mea: * et in verbum tuum supersperavi.

My soul hath fainted after thy salvation; and in thy word I have very much hoped.

Defecerunt oculi mei in eloquium tuum, * dicentes: Quando consolaberis me?

My eyes have failed for thy word, saying: When wilt thou comfort me?

Quia factus sum sicut uter in pruina: * justificationes tuas non sum oblitus.

For I am become like a bottle in the frost: I have not forgotten thy justifications.

Quot sunt dies servi tui: * quando facies de persequentibus me iudicium?

How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

Narraverunt mihi iniqui fabulationes: * sed non ut lex tua.

The wicked have told me fables: but not as thy law.

Omnia mandata tua veritas: * inique persecuti sunt me, adjuva me.

All thy statutes are truth: they have persecuted me unjustly, do thou help me.

Paulo minus consumma-

They had almost made

verunt me in terra: * ego autem non dereliqui mandata tua.

Secundum misericordiam tuam vivifica me: * et custodiam testimonia oris tui.

In æternum, Domine, * verbum tuum permanet in cœlo.

In generationem et generationem veritas tua: * fundasti terram, et permanet.

Ordinatione tua perseverat dies: * quoniam omnia serviunt tibi.

Nisi quod lex tua meditatio mea est: * tunc forte periissem in humilitate mea.

In æternum non obliviscar justificationes tuas: * quia in ipsis vivificasti me.

Tuus sum ego, salvum me fac: * quoniam justificationes tuas exquisi.

Me expectaverunt peccatores ut perderent me: * testimonia tua intellexi.

Omnis consummationis vidi finem: * latum mandatum tuum nimis.

an end of me on earth: but I have not forsaken thy commandments.

Quicken thou me according to thy mercy; and I shall keep the testimonies of thy mouth.

Forever, O Lord, thy word standeth firm in heaven.

Thy truth unto all generations; thou hast founded the earth, and it continueth.

By thy ordinance, the day goeth on: for all things serve thee.

Unless thy law had been my meditation, I had then perhaps perished in my abjection.

Thy justifications I will never forget; for by them thou hast given me life.

I am thine, save thou me; for I have sought thy justifications.

The wicked have waited for me to destroy me; but I have understood thy testimonies.

I have seen an end of all perfection: thy commandment is exceeding broad.

Quomodo dilexi legem tuam, Domine? * tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mandato tuo: * quia in æternum mihi est.

Super omnes docentes me intellexi: * quia testimonia tua meditatio mea est.

Super senes intellexi: * quia mandata tua quæsivi.

Ab omni via mala prohibui pedes meos; * ut custodiam verba tua.

A judiciis tuis non declinavi: * quia tu legem posuisti mihi.

Quam dulcia faucibus meis eloquia tua, * super mel ori meo!

A mandatis tuis intellexi: * propterea odivi omnem viam iniquitatis.

Lucerna pedibus meis verbum tuum, * et lumen semitis meis.

Juravi, et statui * custodire judicia justitiæ tuæ.

O how have I loved thy law, O Lord! it is my meditation all the day.

Through thy commandments, thou hast made me wiser than my enemies: for it is ever with me.

I have understood more than all my teachers; because thy testimonies are my meditation.

I have had understanding above ancients; because I have sought thy commandments.

I have restrained my feet from every evil way; that I may keep thy words.

I have not declined from thy judgments; because thou hast set me a law.

How sweet are thy words to my palate! more than honey to my mouth.

By thy commandments I have had understanding; therefore have I hated every way of iniquity.

Thy word is a lamp to my feet, and a light to my paths.

I have sworn, and am determined to keep the judgments of thy justice.

Humiliatus sum usque-
quaque Domine : * vivifica
me secundum verbum
tuum.

Voluntaria oris mei be-
neplacita fac, Domine : *
et judicia tua doce me.

Anima mea in manibus
meis semper : * et legem
tuam non sum oblitus.

Posuerunt peccatores la-
queum mihi : * et de man-
datis tuis non erravi.

Hæreditate acquisivi
testimonia tua in æternum :
* quia exultatio cordis mei
sunt.

Inclinavi cor meum ad
faciendas justificationes tu-
as in æternum, * propter
retributionem.

Iniquos odio habui : * et
legem tuam dilexi.

Adjutor et susceptor
meus es tu : * et in verbum
tuum supersperavi.

Declinate a me maligni :
* et scrutabor mandata Dei
mei.

Suscipe me secundum
eloquium tuum, et vivam :

I have been humbled,
O Lord ! exceedingly :
quicken thou me according
to thy words.

The free offerings of my
mouth, make acceptable,
O Lord ; and teach me
thy judgments.

My soul is continually
in my hands ; and I have
not forgotten thy law.

Sinners have laid a
snare for me ; but I have
not erred from thy pre-
cepts.

I have purchased thy
testimonies for an inheri-
tance forever : because they
are the joy of my heart.

I have inclined my ear
to do thy justifications for-
ever, for the reward.

I have hated the unjust,
and have loved thy law.

Thou art my helper and
my protector : and in
thy word I have greatly
hoped.

Depart from me, ye ma-
lignant, and I will search
the commandments of my
God.

Uphold me according to
thy word, and I shall live ;

* et non confundas me ab expectatione mea.

Adjuva me, et salvus ero: * et meditabor in justificationibus tuis semper.

Sprevisti omnes discedentes a judiciis tuis: * quia injusta cogitatio eorum.

Prævaricantes reputavi omnes peccatores terræ: * ideo dilexi testimonia tua.

Confige timore tuo carnes meas: * a judiciis enim tuis timui.

Feci iudicium et justitiam: * non tradas me calumniantibus me.

Suscipe servum tuum in bonum: * non calumnientur me superbi.

Oculi mei defecerunt in salutare tuum: * et in eloquium justitiæ tuæ.

Fac cum servo tuo secundum misericordiam tuam: * et justificationes tuas doce me.

Servus tuus sum ego: * da mihi intellectum, ut sciam testimonia tua.

Tempus faciendi, Do-

and let me not be confounded in my expectation.

Help me, and I shall be saved; and I will meditate always on thy justifications.

Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

I have accounted all the sinners of the earth prævaricators; therefore have I loved thy testimonies.

Pierce thou my flesh with thy fear; for I am afraid of thy judgments.

I have done judgment and justice; give me not up to them that slander me.

Uphold thy servant unto good; let not the proud calumniate me.

My eyes have fainted after thy salvation; and for the word of thy justice.

Deal with thy servant according to thy mercy; and teach me thy justifications.

I am thy servant; give me understanding, that I may know thy testimonies.

It is time, O Lord, to

mine: * dissipaverunt
legem tuam.

Ideo dilexi mandata
tua, * super aurum et to-
pazion.

Propterea ad omnia
mandata tua dirigebar: *
omnem viam iniquam odio
habui.

✠. Christus factus, etc.
etc. Respice, quæsumus,
Domine, etc.

do: they have dissipated
thy law.

Therefore have I loved
thy commandments above
gold and the topaz.

Therefore was I directed
to all thy commandments:
I have hated all wicked
ways.

Pater noster, etc. Miserere,

AT NONE.

Pater Noster, Ave Maria, in secret.

PSALM 118.

Mirabilia testimonia tua:
* ideo scrutata est ea anima
mea.

Declaratio sermonum
tuorum illuminat: * et in-
tellectum dat parvulis.

Os meum aperui, et at-
traxi spiritum: * quia man-
data tua desiderabam.

Aspice in me, et mise-
rere mei, * secundum judi-
cium diligentium nomen
tuum.

Gressus meos dirige
secundum eloquium tuum:
* et non dominetur mei
omnis injustitia.

Thy testimonies are
wonderful: therefore my
soul hath sought them.

The declaration of thy
words giveth light; and
giveth understanding to
little ones.

I opened my mouth, and
panted: because I longed
for thy commandments.

Look thou upon me, and
have mercy on me, accord-
ing to the judgment of
them that love thy name.

Direct my steps accord-
ing to thy word: and let
no iniquity have dominion
over me.

Redime me a calumniis
hominum : * ut custodiam
mandata tua.

Faciem tuam illumina
super servum tuum : * et
doce me justificationes
tuas.

Exitus aquarum deduxe-
runt oculi mei : * quia non
custodierunt legem tuam.

Justus es, Domine : *
et rectum judicium tuum.

Mandasti justitiam tes-
timonia tua : * et veritatem
tuam nimis.

Tabescere me fecit zelus
meus : * quia obliti sunt
verba tua inimici mei.

Ignitum eloquium tuum
vehementer : * et servus
tuus dilexit illud.

Adolescentulus sum ego,
et contemptus : * justifica-
tiones tuas non sum obli-
tus.

Justitia tua, justitia in
æternum : * et lex tua ve-
ritas.

Tribulatio et angustia
invenerunt me : * mandata
tua meditatio mea est.

Æquitas testimonia tua

Redeem me from the
calumnies of men : that I
may keep thy command-
ments.

Make thy face to shine
upon thy servant : and
teach me thy justifica-
tions.

My eyes have sent forth
springs of water : because
they have not kept thy
law.

Thou art just, O Lord,
and thy judgment is right.

Thou hast commanded
justice thy testimonies ;
and thy truth exceedingly.

My zeal hath made me
pine away : because my
enemies forgot thy words.

Thy word is exceedingly
refined, and thy servant
hath loved it.

I am very young and
despised ; but I forget not
thy justifications.

Thy justice is justice for-
ever : and thy law is the
truth.

Trouble and anguish
hath found me : thy com-
mandments are my medita-
tion.

Thy testimonies are jus-

in æternum: * intellectum
da mihi, et vivam.

Clamavi in toto corde
meo, exaudi me Domine: *
justificationes tuas requi-
ram.

Clamavi ad te, salvum
me fac: * ut custodiam
mandata tua.

Præveni in maturitate,
et clamavi: * quia in ver-
ba tua supersperavi.

Prævenerunt oculi mei
ad te diluculo: * ut medi-
tarer eloquia tua.

Vocem meam audi se-
cundum misericordiam tu-
am, Domine: * et secun-
dum iudicium tuum vivifi-
ca me.

Appropinquaverunt per-
sequentes me iniquitati: *
a lege autem tua longe
facti sunt.

Prope es tu, Domine: *
et omnes viæ tuæ veritas.

Initio cognovi de testi-
moniis tuis: * quia in æter-
num fundasti ea.

Vide humilitatem meam,

tice forever: give me un-
derstanding, and I shall
live.

I cried with my whole
heart, hear me, O Lord:
I will seek thy justifica-
tions.

I cried unto thee: save
me, that I may keep thy
commandments.

I prevented the dawn-
ing of the day, and cried:
because in thy words I very
much hoped.

My eyes to thee have
prevented the morning:
that I might meditate on
thy words.

Hear thou my voice, O
Lord, according to thy
mercy: and quicken me
according to thy judg-
ment.

They that persecute me
have drawn nigh to ini-
quity; but they are gone
far off from thy law.

Thou art near, O Lord,
and all thy ways are truth.

I have known from the
beginning concerning thy
testimonies: that thou hast
founded them forever.

See my humiliation, and

et eripe me : * quia legem tuam non sum oblitus.

Judica judicium meum, et redime me : * propter eloquium tuum vivifica me.

Longe a peccatoribus salus : * quia justificationes tuas non exquisierunt.

Misericordiæ tuæ multæ, Domine : * secundum judicium tuum vivifica me.

Multi qui persequuntur me, et tribulant me : * a testimoniis tuis non declinavi.

Vidi prævaricantes, et tabescebam : * quia eloquia tua non custodierunt.

Vide quoniam mandata tua dilexi, Domine : * in misericordia tua vivifica me.

Principium verborum tuorum veritas : * in æternum omnia judicia justitiæ tuæ.

Principes persecuti sunt me gratis : * et a verbis tuis formidavit cor meum.

Lætabor ego super eloquia tua : * sicut qui invenit spolia multa.

deliver me : for I have not forgotten thy law.

Judge my judgment, and redeem me : quicken thou me for thy word's sake.

Salvation is far from sinners : because they have not sought thy justifications.

Many, O Lord, are thy mercies : quicken me according to thy judgment.

Many are they that persecute me and afflict me : but I have not declined from thy testimonies.

I beheld the transgressors, and I pined away ; because they kept not thy word.

Behold I have loved thy commandments, O Lord ; quicken me thou in thy mercy.

The beginning of thy words is truth ; all the judgments of thy justice are forever.

Princes have persecuted me without cause : and my heart hath been in awe of thy words.

I will rejoice at thy words, as one that hath found great spoil.

Iniquitatem odio habui,
et abominatus sum: * le-
gem autem tuam dilexi.

Septies in die laudem
dixi tibi, * super judicia
justitiæ tuæ.

Pax multa diligentibus
legem tuam: * et non est
illis scandalum.

Expectabam salutare
tuum, Domine: * et man-
data tua dilexi.

Custodivit anima mea
testimonia tua: * et dilexit
ea vehementer.

Servavi mandata tua, et
testimonia tua: * quia om-
nes viæ meæ in conspectu
tuo.

Appropinquet depreca-
tio mea in conspectu tuo,
Domine: * juxta eloqui-
um tuum da mihi intellec-
tum.

Intret postulatio mea in
conspectu tuo: * secun-
dum eloquium tuum eripe
me.

Eructabunt labia mea
hymnum, * cum docueris
me justificationes tuas.

Pronuntiabit lingua mea

I have hated and ab-
horred iniquity; but I
have loved thy law.

Seven times a day I
have given praise to thee,
for the judgments of thy
justice.

Much peace have they
that love thy law, and to
them there is no stum-
bling-block.

I looked for thy salva-
tion, O Lord; and I loved
thy commandments.

My soul hath kept thy
testimonies, and hath loved
them exceedingly.

I have kept thy com-
mandments and thy testi-
monies; because all my
ways are in thy sight.

Let my supplication,
O Lord, come near in
thy sight: give me under-
standing according to thy
word.

Let my request come in
before thee; deliver thou
me, according to thy word.

My lips shall utter a
hymn, when thou shalt
teach me thy justifications.

My tongue shall pro-

eloquium tuum: * quia omnia mandata tua æquitas.

nounce thy word: because all thy commandments are justice.

Fiat manus tua, ut salvet me: * quoniam mandata tua elegi.

Let thy hand be with me to save me; for I have chosen thy precepts.

Concupivi salutare tuum, Domine: * et lex tua meditatio mea est.

I have longed for thy salvation, O Lord; and thy law is my meditation.

Vivet anima mea, et laudabit te: * et judicia tua adjuvabunt me.

My soul shall live and shall praise thee; and thy judgments shall help me.

Erravi, sicut ovis, quæ periit: * quære servum tuum, quia mandata tua non sum oblitus.

I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

℣. Christus factus est, etc. Pater noster, etc. Miserere, etc. Respice quæsumus Domine, etc.

AT MASS.

IN ancient times three Masses were said on this day; the first to reconcile penitents, the second for the benediction of the holy oils, the third to commemorate the institution of the blessed Eucharist. Since they have been reduced to one, these functions are performed at different times, during the same Mass. The reconciliation of penitents, and their absolution, took place at the beginning of the sacrifice, according to the form still retained in the pontifical, the remembrance of which may serve as a stimulus to piety and compunction, as well as for a rule of life.

Penance has always been a sacrament of grief and expiation, but the kind and measure of this expiation have not always been the same. The Church changes her discipline according to her condition and the necessities of

the faithful. The first Prelates of the Church prescribed very rigid penances to offer a proportionate satisfaction to God and make a due reparation for sin. These penances being beyond our strength, the rigor of the canons has been mitigated; but the spirit of penance has undergone no change. The imposing of the penance has been left to the prudence and discretion of Confessors, the dispensers of the divine mysteries to the faithful, established over the house of God to distribute, in due season, to each one, the necessary measure of penance, labor, and nourishment; in such proportion, however, as is consistent with the strength of the penitent and the malice of the sin. We should rejoice in the indulgence, but not abuse the kindness which the Church extends to us in the existing discipline of penance.

As Ash-Wednesday was assigned for penance, so Maundy-Thursaday was appointed for the reconciliation of penitents, who, until that time, had been expelled from the Church, and forbidden to participate in the holy mysteries. As in the ancient law, lepers were forbidden to approach the dwellings of men until they had been admitted to human intercourse by sacerdotal authority; so penitents were, until this day, kept without the Church, to weep their sins, clothed in sackcloth and their heads covered with ashes. They repaired every morning to an appointed place, where they remained in a posture of humiliation and grief. At the hour of Terce, they were conducted to the Church and presented to the priest, by whom, after various prayers, they were reconciled and absolved. At the conclusion of this ceremony, they resumed their places among the faithful, heard Mass, and participated in the holy mysteries.

This form of reconciliation was established only for such as had been subjected to penance and expelled from the Church from Ash-Wednesday; moreover, it existed only for public sinners. However, canonical penances were sometimes performed for secret sins by persons of respectability, whose horror and confusion were confined to the sin, and who voluntarily exposed themselves to this humiliation before men, to acquire merit and the better to secure

their justification in the sight of God. Thus on the same day were mingled the tears of the penitent and the blood of the Redeemer. These public reconciliations were so long practised, that records of them are found not only in the history of ancient times, but in that which touches nearly on our own. Even to this day the rite is retained in the Pontifical; and a shadow or vestige of it remains in the general confessions and absolutions which are practised in some churches.

THE MASS OF THE LAST SUPPER.

ON that night, during which men plotted against His life, and one of His disciples treacherously agreed to deliver Him into the hands of His enemies, Jesus Christ thought of giving to mankind the greatest proof of His love, leaving them, as a gift, His own Divine body. This is the subject of the one Mass which is said on this day, and which is devoted to the commemoration of that Sacred Supper, during which the blessed Eucharist was instituted and the true sacrifice celebrated.

This mystery was particularly honored on Maundy-Thurs day, and there is no mention made of the existence of any other festival, for the same purpose, until the time of Urban IV., when the Church, seeing that a day so full of sorrowful remembrances of the passion and death of Christ afforded no opportunity for manifestations of joy, thought proper to transfer the commemoration of this mystery to another season.

But previous to the institution of the feast of the Blessed Sacrament, called Corpus Christi, the Mass of Maundy-Thurs day was most solemn. On that day, Jesus Christ, priest and victim, offered Himself a sacrifice to the Eternal Father, and left the power and precept of renewing this oblation to His Apostles, and, in their persons, to the whole priesthood. Therefore, we say that this festival began with the Church, for which reason it has always been considered a most important one.

The sacrifice, which is now daily offered, is the very same that was offered on that day. And in order to conform to

the liturgy. we have only to reflect on what the Evangelist and St. Paul relate to us. The Lord took bread, gave thanks to His Eternal Father, consecrated it, broke it, and having partaken of it, gave a portion to each of His Apostles. He did in like manner with the chalice; and after this holy action He sang a hymn of praise and thanksgiving.

Words, actions, prayers, consecrations, distribution, which are the essential of our liturgy,—a subject of consolation for Catholics who have never forsaken the fount of truth, of confusion to heretics who have abandoned it to drink of turbid waters.

Among the festive ceremonies that commemorate the institution of the blessed Sacrament, the Church has been careful to introduce some that betoken sadness, which prove to us that she does not forget the passion of Jesus Christ, the memory of which is intimately connected with that of the Eucharist. Therefore, having protested in the Introit, that she glories only in the cross, to her an instrument of life, salvation and resurrection, after the Gloria, the bells are silent, and wooden clappers are used instead. According to the custom on days of mourning, also in detestation of the treacherous salutation of Judas to his good Master, the kiss of peace is not given.

An allusion is made in the Collect to his perfidy and punishment, and a prayer is offered to implore that, as Judas received the punishment of his crime, and the good thief the recompense of his confession, so we may rejoice in the effusion of God's mercy, and as our Lord Jesus Christ, in His passion, dealt with each according to his merits, He may destroy in us the old man, and grant us the grace of participating in His glorious resurrection.

In the Epistle, St. Paul relates, according as he had learned it by Divine revelation, how our Lord celebrated the Sacred Supper, and instituted the most august sacrament of the Eucharist. The Saviour having tenderly loved His own during life, loved them still more tenderly at the approach of death. He desired, therefore, to leave us a pledge of His excessive love in the sacrament of the Eucharist, which He instituted, after having washed the

feet of His disciples, in the manner related by St. John, to give us to understand with what delicacy of conscience and purity of heart the sacred mysteries should be celebrated and received.

This was a day of general communion for clergy and laity. The priests themselves communicated under one species only, but they wore the surplice and stole, to show that theirs was the ecclesiastical communion. Frequent mention is made in the ancient canons of lay and ecclesiastical communion. The latter was that of the priests and other sacred ministers of the altar. The former was made by the laity outside the railing that encloses the sanctuary; and when a minister of the altar was, on account of some fault, permitted only lay communion, he was not only debarred from offering the holy sacrifice, but he could not even communicate in the sanctuary. He was obliged to mix indiscriminately with the people.

On this day, with the exception of the one celebrant, all the priests abstain from saying Mass—not only as a manifestation of sorrow and mourning, for which reason they abstain from offering the most holy sacrifice on the following Friday and Saturday, but to imitate in some manner our Lord's Supper, when, for the first time, He performed the function of high priest. He was the only celebrant, and the Apostles received communion from His hands.

The people falsely imagine that this ceremony is the paschal communion of the clergy.

THE MASS.

The Priest begins the Mass at the foot of the Altar, as usual.

THE INTROIT.

<p>NOS autem gloriari oportet in cruce Domini nostri Jesu Christi; in quo est salus, vita et resurrectio nostra: per quem sal-</p>	<p>WE ought to glory in the cross of our Lord Jesus Christ; in whom is our salvation; life and resurrection: by whom we</p>
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vati et liberati sumus. have been saved, and delivered. *The Psalm.* May
Psal. Deus misereatur God have mercy on us,
 nostri, et benedicat nobis: and bless us: may he
 illuminet vultum suum and the light of his
 super nos, et misereatur countenance to shine upon
 nostri.—Nos autem, etc. us, and may he have mercy
 on us. We ought, &c.

The Kyrie and Gloria.

*The bells are rung during the Gloria in Excelsis, but no more
 till Holy Saturday.*

THE COLLECT.

Oremus.

Let us pray.

DEUS, a quo et Judas
 reatus sui poenam, et confessionis suæ latro præ-
 pium sumpsit: concede
 nobis tuæ propitiationis
 effectum: ut, sicut in pas-
 sione qua Jesus Christus
 Dominus noster diversa
 utrisque intulit stipendia
 meritorum; ita nobis, ab-
 lato vetustatis errore, re-
 surrectionis suæ gratiam
 largiatur. Qui tecum vivit
 et regnat in unitate Spiritus
 sancti Deus, per omnia
 sæcula sæculorum.

O GOD! from whom
 Judas received the pun-
 ishment of his sins, and
 the thief the reward of his
 confession: grant us the
 effects of thy mercy; that,
 as our Lord Jesus Christ,
 at the time of his passion,
 dispensed on both different
 rewards of their merits;
 so having destroyed the
 old man in us, he may give
 us the grace of his resur-
 rection: who with thee,
 and the Holy Ghost, liveth
 and reigneth, one God,
 world without end.

R. Amen.

R. Amen.

THE EPISTLE.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios. 1 Cor. xi. 20, 32.

FRATRES, conveni-entibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? Aut Ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic calix novum

The lesson from the Epistle of St. Paul the Apostle, to the Corinthians. 1 Cor. xi. 20, 32.

BRETHREN! when you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his supper to eat. And one indeed is hungry, and another is drunk. What! have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord, that which also I delivered to you: that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner, also, the chalice, after he had supped,

testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem: quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicavimus, non utique iudicamur. Dum iudicamur autem, a Domino corripi-mur, ut non cum hoc mundo damnemur.

saying: This chalice is the new testament in my blood. This do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Wherefore, whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

THE GRADUAL.

CHRISTUS factus est
pro nobis obediens usque
ad mortem, mortem au-
tem crucis.

Ÿ. Propter quod et De-
us exaltavit illum, et dedit
illi nomen, quod est super
omne nomen.

CHRIST became obe-
dient for us unto death,
even the death of the
cross.

Ÿ. Wherefore, God also
hath exalted him, and
hath given him a name,
which is above every
name.

THE GOSPEL.

Sequentia sancti Evange-
lii secundum Joannem.

Cap. xiii. 1, 15.

ANTE diem festum
paschæ, sciens Jesus quia
venit hora ejus, ut tran-
seat ex hoc mundo ad
Patrem: cum dilexisset
suos, qui erant in mundo,
in finem dilexit eos. Et
cœna facta, cum diabolus
jam misisset in cor ut
traderet eum Judas Simo-
nis Iscariotæ; sciens quia
omnia dedit ei Pater in
manus, et quia a Deo exi-
vit, et ad Deum vadit, sur-
git a cœna, et ponit vesti-
menta sua: et cum acce-
pisset linteam, præcinxit
se. Deinde mittit aquam
in pelvim, et cœpit lavare

Continuation of the Holy
Gospel, according to St.
John. Chap. xiii. 1, 15.

BEFORE the festival
day of the pasch, Jesus
knowing that his hour was
come, that he should pass
out of this world to the
Father; having loved his
own who were in the world,
he loved them to the end.
And when supper was done,
the devil having now put
into the heart of Judas, the
son of Simon the Iscariot,
to betray him; knowing
that the Father had given
him all things into his
hands, and that he came
from God, and goeth to
God: he riseth from sup-
per, and layeth aside his

pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lavas pedes! Respondit Jesus, et dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non laverō te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et manus et caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum: propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, cum recubisset iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me Magister, et Domine; et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Do-

garments: and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girt. He cometh therefore to Simon Peter. And Peter saith to him: Lord! dost thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord! not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments,

minus et Magister; et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.

being sat down again, he said to them: Know you what I have done to you? You call me Master, and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

The Credo.

THE OFFERTORY.

DEXTERA Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

THE right hand of the Lord hath wrought strength; the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

THE SECRET.

IPSE tibi, quæsumus, Domine sancte, Pater omnipotens, æterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus

WE beseech thee, O holy Lord, Almighty Father, Eternal God! that our Lord Jesus Christ, thy Son, may make our sacrifice acceptable to thee, who on this day commanded his disciples to cele-

Christus Filius tuus Dom- brate it in memory of him,
inus noster: Qui tecum who liveth, &c.
vivit et regnat, etc.

The Preface. The Canon as usual, as far as

COMMUNICANTES,
et diem sacratissimum celebrantes, quo Dominus noster Jesus Christus pro nobis est traditus: sed et memoriam venerantes imprimis gloriosæ semper virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

PARTAKING of the same communion, and celebrating this most sacred day on which our Lord Jesus Christ was betrayed for us; and also honoring in the first place, the memory of the glorious ever Virgin Mary, mother of the same God, and our Lord Jesus Christ; as also of thy blessed Apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: by whose merits and prayers, grant that we may in all things be defended by the help of thy protection, through the same Christ our Lord. Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem in qua Dominus noster Jesus Christus tradidit discipulis suis corporis et sanguinis sui mysteria celebranda; quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas: atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per eundem Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pro nostra omniumque salute pateretur, hoc est, hodie, accepit panem, etc.

We, therefore, beseech thee to accept this oblation of our servitude, and of thy whole family, which we make to thee in memory of the day on which our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his body and blood: dispose our days in thy peace: preserve us from eternal damnation, and place us in the number of thy elect, through the same Christ our Lord. Amen.

Vouchsafe, we beseech thee, O God! to make this oblation, in all things, blessed, approved, ratified, reasonable, and acceptable; that it may be made for us the body and blood of thy most beloved Son, our Lord Jesus Christ.

Who, on the day before he suffered for the salvation of us and of all men, that is, on this day, took bread, &c.

All the rest to the Communion, as usual, except that the kiss of peace is not given, in detestation of the treacherous kiss of Judas.

On this day, the Priest consecrates two Hosts, reserving one for the next day, when there is no consecration. Before he washes his fingers, he puts the reserved Host into another chalice, which is placed in the middle of the Altar, and covered with the pall, paten, and veil.

THE COMMUNION.

DOMINUS Jesus postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus et magister? exemplum dedi vobis ut et vos ita faciatis.

THE Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know you what I, your Lord and master, have done to you? I have given you an example, that you do so also.

THE POST-COMMUNION.

Oremus.

REFECTI vitalibus alimentis, quæsumus Domine Deus noster, ut quod tempore nostræ mortalitatis exequimur, immortalitatis tuæ munere consequamur. Per Dominum nostrum, etc.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Ite, missa est.

R. Deo gratias.

Let us pray.

WE beseech thee, O Lord, our God! that being nourished with this life-giving food, we may receive by thy grace in immortal glory, what we celebrate in this mortal life; through our Lord, &c.

℣. The Lord be with you.

R. And with thy spirit.

℣. Depart, Mass is done.

R. Thanks be to God.

On this day a proper place is prepared in some Chapel or Altar of the Church, and decently adorned with hangings and lights,

where the Chalice with the reserved Host is to be kept until the next day. At the end of the Mass, the Priest carries the B. Sacrament, in solemn procession, to the said place, being accompanied with lights and fuming censers. Being come to the place, the B. Sacrament is placed on the Altar, fumed thrice with incense, and placed in a Tabernacle. During the procession the following Hymn is sung :

THE HYMN.

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparsa verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum,
Verbo carnem efficit,
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum,
Veneremur cernui,

Et antiquum documentum,
 Novo cedat ritui:
 Præstet fides supplementum
 Sensuum defectui.

Genitori, Genitoque,
 Laus et jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio:
 Procedenti ab utroque
 Compar sit laudatio. Amen.

The same in English.

Sing, O my tongue! adore and praise
 The depth of God's mysterious ways;
 How Christ, the world's great King, bestow'd
 His flesh, concealed in human food,
 And left mankind the blood, that paid
 The ransom for the souls he made.

Given from above, and born for man,
 From Virgin's womb his life began;
 He lived on earth, and preached, to sow
 The seeds of heavenly truth below;
 Then sealed his mission from above,
 With strange effects of power and love.

'Twas on that evening, when the last,
 And most mysterious supper past;
 When Christ with his disciples sat,
 To close the law with legal meat;
 Then to the twelve himself bestow'd,
 With his own hands, to be their food.

The Word, made flesh for love of man,
 By word turns bread to flesh again,
 And wine to blood, unseen by sense,
 By virtue of Omnipotence;

And here the faithful rest secure,
Whilst God can vouch, and faith insure.

To this mysterious table now,
Our knees, our hearts, and sense we bow;
Let ancient rites resign their place
To nobler elements of grace,
And faith for all defects supply,
While sense is lost in mystery.

To God the Father, born of none,
To Christ, his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise,
One honor, jubilee, and fame,
Forever bless His glorious name. Amen.

THE VESPERS.

Pater Noster and Ave Maria are said in a low voice.

<p><i>Ant.</i> CALICEM salutaris accipiam, et nomen Domini invocabo.</p>	<p><i>Ant.</i> I WILL take the chalice of salvation, and I will call upon the name of the Lord.</p>
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JESUS, in the institution of the Divine Sacrament, returned thanks to the Eternal Father for the authority He had given Him as High Priest. The Church has, in consequence, applied to Him the words of David, when acknowledging himself bound to make some return to God; and to correspond to so many benefits received, he declares that he will take the chalice of salvation, and thus return Him thanks before the whole assembly of the people. This chalice of salvation furnishes us also with a means of worthily thanking God and satisfying for all our obligations.



PSALM 115.

CREDIDI, propter
quod locutus sum: * ego
autem humiliatus sum
nimis.

Ego dixi in excessu
meo: * Omnis homo mendax.

Quid retribuam Domino,
* pro omnibus quæ
retribuit mihi?

Calicem salutaris accipiam,
* et nomen Domini
invocabo.

Vota mea Domino reddam
coram omni populo
ejus: * pretioso in conspectu
Domini mors sanctorum
ejus.

O Domine, quia ego servus
tuus: * ego servus
tuus, et filius ancillæ tuæ.

Dirupisti vincula mea:
* tibi sacrificabo hostiam
laudis, et nomen Domini
invocabo.

Vota mea Domino reddam
in conspectu omnis
populi ejus: * in atriis

I HAVE believed,
therefore have I spoken:
but I have been humbled
exceedingly.

I said in my excess:
Every man is a liar.

What shall I render to
the Lord, for all the things
that he hath rendered to
me?

I will take the chalice
of salvation, and I will
call upon the name of the
Lord.

I will pay my vows to
the Lord before all his
people: precious in the
sight of the Lord is the
death of his saints.

O Lord! for I am thy
servant: I am thy servant,
and the son of thy hand-
maid.

Thou hast broken my
bonds. I will sacrifice to
thee the sacrifice of praise,
and I will call upon the
name of the Lord.

I will pay my vows to
the Lord in the sight of all
his people, in the courts

domus Domini, in medio
tui, Jerusalem.

Ant. Calicem salutaris
accipiam, et nomen Do-
mini invocabo.

Ant. Cum his qui ode-
runt pacem, eram paci-
ficus: dum loquebar illis,
impugnabant me gratis.

of the house of the Lord:
in the midst of thee, O
Jerusalem!

Ant. I will take the
chalice of salvation, and I
will call upon the name of
the Lord.

Ant. With them that
hated peace, I was peace-
able; when I spoke to
them, they fought against
me without cause.

PSALM 119.

DAVID, in his persecutions, has recourse to God, and
implores His protection against evil tongues. He
complains of living so long in the midst of snares and
afflictions. This, which is the first of the gradual psalms,
is well adapted to a soul that, weary of this deceitful and
vexatious world, fixes its glance on heaven and sighs for
eternal blessedness. The Church, at this season, applies it
to Jesus Christ, representing on the one hand His patience,
on the other the rage of His enemies.

AD Dominum, cum tri-
bularer, clamavi: * et ex-
audivit me.

Domine, libera animam
meam a labiis iniquis, * et
a lingua dolosa.

Quid detur tibi, aut
quid apponatur tibi, * ad
linguam dolosam?

Sagittæ potentis acutæ,

IN my trouble I cried
to the Lord; and he heard
me.

O Lord! deliver my
soul from wicked lips, and
a deceitful tongue.

What shall be given to
thee, or what shall be
added to thee to a deceit-
ful tongue?

The sharp arrows of the

* cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: * multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus: * cum loquebar illis, impugnabant me gratis.

Ant. Cum his qui oderunt pacem, eram pacificus: * dum loquebar illis, impugnabant me gratis.

Ant. Ab hominibus iniquis libera me, Domine.

mighty, with coals that lay waste.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar. My soul hath been long a sojourner.

With them that hated peace, I was peaceable: when I spoke to them, they fought against me without cause.

Ant. With them that hated peace, I was peaceable: when I spoke to them, they fought against me without cause.

Ant. From unjust men, deliver me, Lord!

PSALM 139.

THIS psalm was composed by David against wicked counsellors, who by crafty plots and false calumnies urged Saul to persecute and destroy him. The Church applies it, during this holy time, to Jesus Christ, hated unto death and basely accused by the Hebrews, who first crucified Him with their tongues, and afterwards with their hands. It represents, on the one hand, the meekness of the Redeemer; on the other, the iniquity of His enemies, and teaches the faithful soul to recur in the time of persecution to God, who never leaves innocence unprotected, nor iniquity unpunished.

ERIPE me Domine, ab **DELIVER** me, O Lord!

homine malo: * a viro
iniquo eripe me.

Qui cogitaverunt iniqui-
tates in corde: * tota die
constituebant prælia.

Acuerunt linguas suas
sicut serpentis: * vene-
num aspidum sub labiis
eorum.

Custodi me Domine, de
manu peccatoris: * et ab
hominibus iniquis eripe
me.

Qui cogitaverunt sup-
plantare gressus meos:
* absconderunt superbi
laqueum mihi.

Et funes extenderunt
in laqueum: * juxta iter
scandalum posuerunt
mihi.

Dixi Domino: Deus
meus es tu: * exaudi,
Domine, vocem depreca-
tionis meæ.

Domine, Domine virtus
salutis meæ: * obumbrasti
super caput meum in die
belli.

Nè tradas me Domine,
a desiderio meo peccatori:
* cogitaverunt contra me,

from the evil man; rescue
me from the unjust man.

Who have devised ini-
quities in their hearts: all
the day long they designed
battles.

They have sharpened
their tongues like a ser-
pent: the venom of asps
is under their lips.

Keep me, O Lord! from
the hand of the wicked;
and from unjust men de-
liver me.

Who have proposed to
supplant my steps; the
proud have hidden a net
for me.

And they have stretched
out cords for a snare: they
have laid for me a stum-
bling-block by the way-
side.

I said to the Lord: Thou
art my God: hear, O Lord!
the voice of my supplica-
tion.

O Lord, Lord! the
strength of my salvation:
thou hast overshadowed
my head in the day of
battle.

Give me not up, O
Lord! from my desire to
the wicked: they have

ne derelinquas me, ne forte exaltentur.

Caput circuitus eorum :
* labor labiorum ipsorum
operiet eos.

Cadet super eos car-
bones, in ignem dejicies
eos : * in miseriis non
subsistent.

Vir linguosus non di-
rigetur in terra : * virum
injustum mala capient in
interitu.

Cognovi quia faciet Do-
minus judicium inopis : *
et vindictam pauperum.

Verumtamen justi con-
fitebuntur nomini tuo : *
et habitabunt recti cum
vultu tuo.

Ant. Ab hominibus ini-
quis libera me, Domine.

Ant. Custodi me a la-
queo, quem statuerunt
mihi, et a scandalis ope-
rantium iniquitatem.

plotted against me : do not
thou forsake me, lest they
should triumph.

The head of their com-
passing me about : the
labor of their lips shall
overwhelm them.

Burning coals shall fall
upon them : thou wilt cast
them down into the fire ; in
miseries they shall not be
able to stand.

A man full of tongue
shall not be established
in the earth : evils shall
catch the unjust man unto
destruction.

I know that the Lord
will do justice to the
needy, and will revenge
the poor.

But as for the just,
they shall give glory to
thy name ; and the up-
right shall dwell with thy
countenance.

Ant. From unjust men
deliver me, O Lord !

Ant. Keep me from the
snare, which they have
laid for me, and from the
stumbling-blocks of them
that work iniquity.



PSALM 140.

DAVID being persecuted by Saul, was forced, in order to save his life, to conceal himself in the forests. There he composed many psalms, in which he implored the Divine assistance. One of these is applicable to Jesus, persecuted and hunted unto death by the ungrateful Hebrews. It is likewise applicable to a faithful soul that implores God to grant her patience under her trials and protect her from the assaults of her enemies.

DOMINE, clamavi ad te, exaudi me: * intende voci meæ, cum clamavero ad te.

Dirigatur oratio mea sicut incensum in conspectu tuo: * elevatio manuum mearum sacrificium vespertinum.

Pono, Domine, custodiam ori meo, * et ostium circumstantiæ labiis meis.

Non declines cor meum in verba malitiæ, * ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem, * et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me: * oleum autem peccatoris non impinguet caput meum.

I HAVE cried to thee, O Lord! hear me; hearken to my voice when I cry to thee.

Let my prayer be directed as incense in thy sight: the lifting up of my hands as evening sacrifice.

Set a watch, O Lord! before my mouth, and a door round about my lips.

Incline not my heart to evil words, to make excuses in sins.

With men that work iniquity, I will not communicate with the choicest of them.

The just man shall correct me in mercy, and reprove me; but let not the oil of the sinner fatten my head.

Quoniam adhuc et oratio mea in beneplacitis eorum: * absorpti sunt juncti petrae judices eorum.

Audient verba mea quoniam potuerunt: * sicut crassitudo terrae erupta est super terram.

Dissipata sunt ossa nostra secus infernum: * quia ad te Domine, Domine, oculi mei: in te speravi, non auferas animam meam.

Custodi me a laqueo, quem statuerunt mihi: * et a scandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores: * singulariter sum ego, donec transeam.

Ant. Custodi me a laqueo, quem statuerunt mihi, et a scandalis operantium iniquitatem.

Ant. Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed; as when the thickness of earth is broken up upon the ground.

Our bones are scattered by the side of hell; but to thee, O Lord, Lord! are my eyes; in thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The wicked shall fall in his net; I am alone until I pass.

Ant. Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

Ant. I looked on my right hand, and beheld, and there was no one that would know me.

PSALM 141.

DAVID having concealed himself in the Cave of Engaddi, was encompassed by perplexities; and, not knowing whither to fly, he looked upon his ruin as inevitable. It is supposed that on this perilous occasion he invoked the aid of God by this psalm, praying that He would not prove unmindful of him, but do justice to his persecuted innocence. This psalm contains the sorrowing prayers and tender supplications of an innocent but afflicted soul. And David's dejection represents the interior sadness of Jesus in that last dereliction of which He complained on the Cross.

VOCE mea ad Dominum clamavi: * voce mea ad Dominum deprecatus sum.

Effundo in conspectu ejus orationem meam, * et tribulationem meam ante ipsum pronuntio.

In deficiendo ex me spiritum meum, * et tu cognovisti semitas meas.

In via hac qua ambulabam, * absconderunt laqueum mihi.

Considerabam ad dexteram, et videbam: * et non erat qui cognosceret me.

Periit fuga a me, * et non est qui requirat animam meam.

I CRIED to the Lord with my voice: with my voice I made supplication to the Lord.

In his sight I pour out my prayer, and before him I declare my trouble.

When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hidden a snare for me.

I looked on my right hand, and beheld, and there was no one that would know me.

Flight hath perished from me: and there is no one that hath regard to my soul.

Clamavi ad te Domine;
* dixi: Tu es spes mea,
portio mea in terra viven-
tium.

Intende ad deprecacionem meam: * quia humiliatus sum nimis.

Libera me a persecutoribus me: * quia confortati sunt super me.

Educ. de custodia animam meam ad confitendum nomini tuo: * me expectant iusti, donec retribuas mihi.

Ant. Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

Ant. Cœnantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

I cried to thee, O Lord!
I said: Thou art my hope,
my portion in the land of
the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors, for they are stronger than I.

Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

Ant. I looked on my right hand, and beheld, and there was no one that would know me.

Ant. Whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples.

THE CANTICLE OF THE B. V. MARY. *Luke i.*

MAGNIFICAT * anima mea Dominum;

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

MY soul doth magnify the Lord;

And my spirit hath rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid; for behold, from henceforth, all generations shall call me blessed.

Quia fecit mihi magna
qui potens est: * et sanc-
tum nomen ejus.

Et misericordia ejus a
progenie in progenies *
timentibus eum.

Fecit potentiam in bra-
chio suo: * dispersit su-
perbos mente cordis sui.

Deposuit potentes de
sede, * et exaltavit hu-
miles.

Esurientes implevit bo-
nis: * et divites dimisit
inanes.

Suscepit Israel puerum
suum, * recordatus mise-
ricordiæ suæ.

Sicut locutus est ad pa-
tres nostros, * Abraham,
et semini ejus in sæcula.

Ant. Cœnantibus autem
illis, accepit Jesus panem,
et benedixit, ac fregit,
deditque discipulis suis.

For he that is mighty,
hath done great things to
me; and holy is his name.

And his mercy is from
generation to generation,
to them that fear him.

He hath showed might
in his arms; he hath scat-
tered the proud in the con-
ceit of their heart.

He hath put down the
mighty from their seat,
and hath exalted the hum-
ble.

He hath filled the hun-
gry with good things; and
the rich he hath sent
empty away.

He hath received Israel
his seryant, being mindful
of his mercy.

As he spoke to our fa-
thers, to Abraham and to
his seed forever.

Ant. While they were at
supper, Jesus took bread,
and blessed, and broke,
and gave to his disciples.

The rest is said kneeling.

✠. Christus factus est
pro nobis obediens usque
ad mortem.

Pater noster, *sub silentio.*

✠. Christ became obe-
dient for us unto death.

Our Father, *privately.*

Miserere, and the prayer, Respice.

THE custom of preserving the blessed Eucharist, and removing it, after the Divine sacrifice, from the altar to some chapel, oratory, or sacristy, has long been practised. At the end of the Mass, after the removal of the blessed Eucharist, the altar is generally stripped of its ornaments. Although the divesting of the altar and removal of the sacred host are a vestige of what is daily performed with less ceremony, the circumstances have, on this occasion, a peculiar meaning. The mysteries of our redemption were predicted long before they were verified; and God willed that the characteristics of the expected Messiah should be so definite and precise, that He might on His coming be easily recognized by the signs that had been given of Him. Among the several circumstances of His passion by which He was to be known, was this, that His executioners would strip Him of His garments and draw lots for them. In several parts of Scripture, the altar is a symbol of Jesus Christ. Therefore, the Church signifies by the divesting of the altars, the nudity of Jesus crucified, which is one of the circumstances of His passion, expressed in the Psalm *Deus, Deus meus*, which is recited during the divesting of the altar, and is one of those that, taken in a strictly literal sense, are more applicable to Jesus than to the royal prophet.

THE DIVESTING OF THE ALTARS.

Then the Priest, with his Ministers, divests the Altars of their coverings and ornaments, saying the Antiphon Diviserunt, with the Psalm Deus, Deus meus, respice in me, which is the second Psalm of the Matins for Good-Friday.

THE "MANDATUM," OR WASHING OF THE FEET.

ONE of the religious ceremonies of this day is the washing of the feet. As it was the custom, in the time of Jesus Christ, to go barefoot, or to wear sandals only, the feet were easily soiled, and it became a duty of charity and hospitality to wash and wipe them. Among

the charitable works of which St. Paul requires an account of the Christian widow, is the washing of the feet of the saints. A celebrated Council has spoken so strongly on this duty, as to term it a special command of the Gospel, and to impose penance on ecclesiastics who should fail in its observance.

This originated in the example and command of our Saviour, who, rising from table and prostrating Himself at the feet of His disciples, performed that memorable washing of the feet in which He gave us the most striking lesson of His profound humility.

The holy fathers regard this action as an example to be followed and a truth to be duly meditated. Many and great are the mysteries it contains. But those which are most applicable to the events of this day, appointed for the reconciliation of penitents and commemorative of the institution of the blessed Eucharist, are to consider in the waters sanctified by the Redeemer's touch, the efficacy of penitential tears in washing away the stains of sin, and the power of heavenly grace to purify consciences, so that we may approach the table of the Lord with pure and clean hearts. Even the feet of the traitor Judas were washed; but as this did not deter him from executing his treacherous design, we have in his person an image of the sacrilegious profaners of the sacrament of reconciliation, as well as of that of the Eucharist.

This ceremony is called *Mandatum*, because our Lord gave it as an example and command when He said: If I, who am your Lord and Master, wash your feet, you should wash one another's, since I have given you the example. As I have done, do ye also. The ceremony is also called "*Mandatum*" because it begins with that word. The particular precept and example which Jesus gave us in this action, is that of fraternal and mutual charity, the characteristic by which He desires His disciples to be known. In this humble office Jesus manifested the tenderness of His affection—of which He gave a still livelier proof in His discourse at the Last Supper—of which St. John gives us a full relation. In order that this action be meritorious, it must be performed in a spirit of charity, particu-

larly towards the poor, in whose persons we should behold Jesus Christ Himself, for He declared that He would take as if done to Himself, whatever should be done to the poor.

The Redeemer performed this function in quality of Lord and Master; therefore, on this day, not only bishops and sovereign pontiffs, but even the rich and powerful of the world, emperors, kings, and princes, make a merit of humbling themselves at the feet of the poor, and rendering them one of the lowest and most menial services. What an impression, exclaimed St. Augustine, does the sublime humility of the King of Heaven produce on the proudest hearts!

THE WASHING OF THE FEET.

After the divesting of the Altars, the Clergy, at a convenient hour, meet to perform the ceremony of the washing of the feet. The Prelate, or Superior, comes to the place appointed, in his alb, stole, and cope of a violet color, accompanied by the Deacon and Sub-deacon in white vestments. Then the gospel Ante diem festum Paschæ, p. 259, is sung by the Deacon, with the usual ceremony of incense and lights. After the gospel, the Prelate puts off his cope, takes a towel, and then, on his knees and bareheaded, he washes, wipes, and kisses the right foot of those that are chosen for the ceremony. Whilst he is doing this, the following anthems are sung:

Ant. MANDATUM novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

Ant. I GIVE you a new commandment; that you love one another, as I have loved you, saith the Lord. *Psalm.* Blessed are the undefiled in the way; who walk in the law of the Lord.

The Ant. Mandatum novum, is repeated. This is observed with the other Antiphons, to which Psalms are attached. The first verse only of the Psalm is sung.

Ant. POSTQUAM surrexit Dominus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. *Ps.* Magnus Dominus et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

Ant. Dominus Jesus postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus et magister? Exemplum dedi vobis, ut et vos ita faciatis. *Psalm.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

Ant. Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Si non laveris pedes, non habebis partem mecum.

V. Venit ergo ad Simonem Petrum, et dixit ei Petrus:

Ant. Domine, tu mihi, etc.

V. Quod ego facio, tu

Ant. AFTER the Lord had risen from supper, he poured water into a basin; and began to wash the feet of his disciples: to whom he gave that example. *Psalm.* Great is the Lord, and exceedingly to be praised, in the city of our God, in his holy mountain.

Ant. The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know you what I, your Lord and master, have done to you? I have given you an example, that you also may do the same. *Psalm.* Lord! thou hast blessed thy land; thou hast turned away the captivity of Jacob.

Ant. Lord! dost thou wash my feet? Jesus answered and said to him, If I wash not thy feet: thou shalt have no part with me.

V. He came to Simon Peter, and Peter said to him:

Ant. Lord! dost thou, &c.

V. What I do thou

nescis modo : scies autem postea.

Ant. Domine, tu mihi, etc.

℣. Si ego Dominus et magister vester lavi vobis pedes, quanto magis debetis alter alterius lavare pedes ?

Ps. Audite hæc, omnes gentes : auribus percipite qui habitatis orbem.

Ant. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.

℣. Dixit Jesus discipulis suis.

Ant. Maneant in vobis fides, spes, charitas, tria hæc : major autem horum est charitas.

℣. Nunc autem manet fides, spes, charitas, tria hæc : major horum est charitas.

Ant. Benedicta sit sancta Trinitas, atque indivisa Unitas : confitebimur ei, quia fecit nobiscum misericordiam suam.

℣. Benedicamus Patrem, et Filium, cum

knowest not now : but thou shalt know hereafter.

Ant. Lord ! dost thou, &c.

℣. If I, being Lord and Master, have washed your feet ; how much more ought you to wash one another's feet ?

Psalm. Hear these things, all ye nations ! give ear, all ye inhabitants of the world !

Ant. By this shall all men know that you are my disciples, if you have love one for another.

℣. Said Jesus to his disciples.

Ant. Let there remain in you, faith, hope, and charity, these three ; but the greatest of these is charity.

℣. And now there remain faith, hope, and charity, these three ; but the greatest of these is charity.

Ant. Blessed be the holy Trinity and undivided Unity ; we will praise him, because he has showed us his mercy.

℣. Let us bless the Father and the Son, with the

sancto Spiritu. *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

Ant. Ubi charitas et amor, Deus ibi est.

V. Congregavit nos in unum Christi amor.

V. Exultamus, et in ipso jucundemur.

V. Timcamus et amemus Deum vivum.

V. Et ex cordis diligamus nos sincero.

Ant. Ubi charitas et amor, Deus ibi est.

V. Simul ergo cum in unum congregamur.

V. Ne nos mente dividamur, cavcamus.

V. Cessent jurgia maligna, cessent lites.

V. Et in medio nostri sit Christus Deus.

Ant. Ubi charitas, etc.

V. Simul quoque cum beatis videamus.

V. Glorianter vultum tuum, Christe Deus.

V. Gaudium quod est immensum, atque probum.

V. Sæcula per infinita sæculorum. Amen.

Holy Ghost. *Psalm.* How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth after the courts of the Lord.

Ant. Where charity and love are, there is God.

V. The love of Christ hath gathered us together.

V. Let us rejoice in him and be glad.

V. Let us fear and love the living God.

V. And let us love one another with a sincere heart.

Ant. Where charity, &c.

V. When therefore we are assembled.

V. Let us take heed we be not divided in mind.

V. Let malicious quarrels and contentions cease.

V. And let Christ our God dwell among us.

Ant. Where charity, &c.

V. Let us also with the blessed see.

V. Thy face in glory, O Christ, our God!

V. There to possess an immense and happy joy.

V. For infinite ages of ages. Amen.

After the feet are washed, the superior washes his hands, and wipes them, and putting on his cope, he stands with his head uncovered, and says :

Pater noster, secreto.

Ÿ. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Ÿ. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

Ÿ. Tu lavasti pedes discipulorum tuorum.

R. Opera manuum tuarum ne despicias.

Ÿ. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Adesto Domine, quæsumus, officio servitutis nostræ: et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti; ut sicut hic nobis, et a nobis exteriora abluuntur inquinamenta, sic a te om-

Our Father, privately.

Ÿ. And lead us not into temptation.

R. But deliver us from evil.

Ÿ. Thou hast commanded, O Lord!

R. That thy precepts be exactly observed.

Ÿ. Thou hast washed the feet of thy disciples.

R. Despise not the works of thy hands.

Ÿ. O Lord! hear my prayer.

R. And let my cry come unto thee.

Ÿ. The Lord be with you.

R. And with thy spirit.

Let us pray.

Accept, O Lord! we beseech thee, this duty of our service: and since thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded us to imitate; that as here the outward stains are washed away by

nium nostrum interiora us, and from us, so the
laventur peccata: quod inward sins of us all may
ipse præstare digneris, qui be blotted out by thee;
vivis et regnas Deus per which be pleased to grant;
omnia sæcula sæculorum. who livest and reignest one
God, for ever and ever.

R. Amen.

R. Amen.

AT COMPLINS.

THE order of this part of the office is taken from a custom of the monks, who assembled towards evening for a spiritual conference, which was followed by a confession of their faults. A vestige of this still exists in the Confiteor and concluding prayers. For the conference and spiritual reading is substituted a capitulum under the name of a short lesson, taken from the first Epistle of St. Peter, in which that Apostle exhorts to watch against the snares and hold firm the faith against the assaults of the infernal enemy, ever intent on our destruction.

PSALM 4.

Cum invocarem.

HE who sleeps in the Lord, reposes quietly and securely, and the just man, whose confidence is based on the promises of Divine assistance, may rest securely in the Lord. To mistrust Divine Providence, to love inordinately the vain and deceitful things of this world, brings heaviness of heart and vexation of spirit. The light of eternal truths dissipates every affliction and creates true cheerfulness. Therefore, if we wish to enjoy sweet and holy repose, we must go to sleep with some good thought, which we shall recall to mind on awaking: and driving away every worldly care, place ourselves in the hands of that Divine Providence, who watches even over our temporal interests.

CUM invocarem, exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei: et exaudi orationem meam.

Filii hominum usquequo gravi corde: ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt, Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: dedisti lætitiā in corde meo.

A fructu frumenti vini, et olei sui: multiplicati sunt.

WHEN I called upon him, the God of my justice heard me: when I was in distress, thou didst enlarge me.

Have mercy upon me: and hear my prayer.

O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

Know ye also that the Lord hath exalted his holy one: the Lord will hear me; when I cry unto him.

Be ye angry, and sin not: the things which ye say in your hearts, be sorry for upon your beds.

Offer up the sacrifice of justice, and hope in the Lord: there are many that say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast put gladness in my heart.

By the fruit of their corn and wine and oil: are they multiplied.

In pace in idipsum: In peace in the selfsame:
dormiam, et requiescam. I will sleep and take my
rest.

Quoniam tu, Domine, For thou only, O Lord,
singulariter in spe; con- hast established me in
stituisti me. hope.

PSALM 30.

In te, Domine, speravi.

THE following is a part of the thirtieth Psalm, composed by David when he was persecuted by his son. In it he recommends his life and salvation to the Lord. From it are taken the words, so full of tenderness and love, whereby our Redeemer, expiring on the cross, consigned His soul to His Eternal Father. Jesus, both by word and example, has taught us how to die. Before going to sleep, we should place our souls in the hands of God, and end our day and life with these words: Father, to thee I commend my spirit; in thy hands do I place it; for thou, O God of truth, art He who has redeemed me!

IN te, Domine, speravi, IN thee, O Lord, have
non confundar in æter- I hoped, let me never be
num: in justitia tua libera confounded: deliver me in
me. thy justice.

Inclina ad me aurem Incline thine ear unto
tuam: accelera ut eruas me: make haste to deliver
me.

Esto mihi in Deum, Be thou, my God; my
protectorem, et in domum protector, and a house of
refugii: ut salvum me fa- refuge; that thou mayest
cias. save me.

Quoniam fortitudo mea, For thou art my strength
et refugium meum es tu: and my refuge: and for
et propter nomen tuum de- thy name's sake, thou wilt
duces me, et enutries me. lead me and nourish me.

Educes me de laqueo
hoc, quem absconderunt
mihi: quoniam tu es pro-
tector meus.

In manus tuas commen-
do spiritum meum: rede-
misti me, Domine, Deus
veritatis.

Thou wilt bring me out
of this snare, that they
have laid for me: for thou
art my protector.

Into thy hands I com-
mend my spirit: thou hast
redeemed me, O Lord, the
God of truth.

PSALM 90.

Qui habitat?

HE is secure, both day and night, who enjoys the pro-
tection of God. The Church has selected this psalm,
to be recited in the evening at complins, to implore the
help of God against the temptations of the demon, whether
he assail us secretly or openly. Also, to invoke the aid
of the holy angels, that with assiduous and loving care
watch over our slumbers. He who is protected by the
Most High shall behold his enemies fall around him, at
the right and left. He shall walk securely on the asp and
the basilisk; he shall tread upon the lion and the dragon.
God has verified these promises made to His servants, in
the power He has given them to overcome the demon, and
govern their own passions.

QUI habitat in adjuto-
rio Altissimi: in protec-
tione Dei cœli commora-
bitur.

Dicet Domino, Susceptor
meus es tu, et refugium
meum: Deus meus, sperabo
in eum.

Quoniam ipse liberavit

HE that dwelleth in the
help of the Most High:
shall abide under the pro-
tection of the God of
heaven.

He shall say unto the
Lord, Thou art my up-
holder, and my refuge: my
God, in him will I hope.

For he hath delivered

me de laqueo venantium:
et a verbo aspero.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Sento circumdabit te veritas ejus: non timebis a timore nocturno:

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

me from the snare of the hunters: and from the sharp word.

He shall overshadow thee with his shoulders: and under his wings shalt thou trust.

His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night:

For the arrow that flieth in the day, for the plague that walketh in the darkness: for the assault of the evil one in the noonday:

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But with thine eyes shalt thou behold: and shalt see the reward of the wicked.

For thou, O Lord, art my hope: thou hast set thy refuge very high.

There shall no evil approach unto thee: nor shall the scourge come nigh thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In manibus portabunt
te: ne forte offendas ad
lapidem pedem tuum.

Super aspidem et basi-
liscum ambulabis: et con-
culcabis leonem et draco-
nem.

Quoniam in me speravit,
liberabo eum: protegam
eum, quoniam cognovit
nomen meum.

Clamabit ad me, et ego
exaudiam eum: cum ipso
sum in tribulatione, cri-
psum eum, et glorificabo
eum.

Longitudine dierum re-
plebo eum: et ostendam
illi salutare meum.

In their hands shall they
bear thee up: lest haply
thou dash thy foot against
a stone.

Thou shalt walk upon
the asp and the basilisk:
the lion and the dragon
shalt thou tread under thy
feet.

Because he hath hoped
in me, I will deliver him:
I will protect him, because
he hath known my name.

He shall cry unto me,
and I will hear him: I
am with him in trouble,
I will deliver him, and glo-
rify him.

I will fill him with length
of days: and I will show
him my salvation.

PSALM 133.

Eccce nunc.

THE silence of night is a seasonable time for prayer and
for praising God. Prayerful vigils have always been
practised by the saints. All, but particularly ecclesiastics,
who dwell in the house of God, are invited to spend the
night in this heavenly exercise. It is their duty, and will
merit for them celestial benedictions.

ECCE nunc benedicite
Dominum: omnes servi
Domini.

Qui statis in domo Do-
mini: in atriis domus Dei
nostri.

BEHOLD now, bless ye
the Lord: all ye servants
of the Lord.

Who stand in the house
of the Lord: in the courts
of the house of our God.

In noctibus extollite manus vestras in sancta: et benedicite Dominum. Lift up your hands by night to the holy places: and bless the Lord.

Benedicat te Dominus ex Sion: qui fecit cælum et terram. May the Lord out of Sion bless thee: who hath made heaven and earth.

THE CANTICLE OF SIMEON.

THE Church terminates this day and office by the Canticle which the holy old man Simeon sang, when, taking in his arms the infant Jesus, he declared that he was ready to die. Having seen the salvation of the Lord, he took, as it were, his leave of this world, to enter upon the life to come, where he was to await his triumphant Lord, with whom he was to be forever glorified. The Church desires that the close of day should find us prepared to die.

The Nunc Dimittis, or Canticle of Simeon.

NUNC dimittis servum tuum, Domine: secundum verbum tuum in pace. NOW dost thou dismiss thy servant, Lord, in peace, according to thy word:

Quia viderunt oculi mei: salutare tuum. For mine eyes have seen thy salvation,

Quod parasti: ante faciem omnium populorum: Which thou hast prepared before the face of all people:

Lumen ad revelationem gentium: et gloriam plebis tuæ Israel. A light to enlighten the gentiles, and the glory of thy people Israel.

✠. Christus factus est pro nobis obediens usque ad mortem.

Ex. Christ became for us obedient unto death. On

the second is added: *Mortem autem crucis*—and the death of the cross.

On the third night is added: *Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.* Wherefore God has exalted Him, and given Him a name which is above all other names. Afterwards the Pater noster is said in secret.

PSALM MISERERE. PRAYER, RESPICE, ETC.

<p>RESPICE, quæsumus, Domine, super hanc fam- iliam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormen- tum (<i>then low</i>): qui te- cum, etc.</p>	<p>LOOK down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ scrupled not to be delivered into the hands of wicked men and undergo the punishment of the cross. Who liveth, &c.</p>
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Thus do all the hours terminate during these three days until the Vespers of Holy Saturday.

The following Matins and Lauds are recited on the evening of Holy Thursday for Good-Friday.



GOOD-FRIDAY.

AT MATINS.

AS among the Israelites, there were, besides the Sabbath, certain festivals instituted to commemorate and honor the great and wondrous works of God, it is commonly supposed that from the time of the Apostles, certain days have been set apart to celebrate the principal mysteries of our redemption—one of the most solemn of which was the day that commemorates the passion and death of Jesus Christ. But august as was this festival, it was one of prayer, of vigil, of fasting and mortification. The Hierofagic, that is, the use of dry meats without seasoning, was observed during Holy Week. But some spent forty hours, that is, all Friday and Saturday, without tasting food, and this was termed the fast of superposition, because of its continuing for several days.

This custom, however, did not meet the approbation of the holy fathers and spiritual directors, who feared that it might prove rather an occasion of vanity than merit; they consequently preferred a reasonable austerity that would maintain abstinence, to an indiscreet zeal that was liable to fall, from excessive rigor, into relaxation.

Friday was called the Parascève, from the preparation of food and other necessaries which the Hebrews made on this day, that they might be free from care on the day following, which was their Sabbath. It was afterwards, according to the custom of the primitive Christians, often called the day of the pasch, because on that day, Jesus Christ, the Lamb of our true and holy pasch, prefigured by that of the Hebrews, expired on the cross, a sacrifice to His Eternal Father. The office and ceremonies of the day are full of sadness, and represent the grief and anguish in which the Church is plunged on account of the death of her Divine Spouse.

The order of the office is the same as on the preceding day; the Psalms or Nocturns are all adapted to the mys-

tery, and refer to the sufferings and death of the Redeemer. They are, for the most part, those which David composed in the season of tribulation and persecution.

THE FIRST NOCTURN.

Antiphona. ASTITE- *The Antiphon.* THE
 RUNT reges terræ, et kings of the earth stood
 principes convenerunt in up, and the princes met
 unum, adversus Dominum, together against the Lord,
 et adversus Christum ejus. and against his Christ.

The din and fury of the populace, the impious deliberation of the Hebrew princes and rulers, who conspired against the Son of God and His Church, are predicted in this psalm, which David composed when the Philistines, having heard of his elevation to the throne of Israel, assembled in the valley of Raphaim to wage war against him. He prophesied on the Gospel, and foreseeing the wonderful increase of the Church in coming ages, throughout all the kingdoms of the earth, developing in the midst of persecutions, he intimated to the great and powerful of the world that their efforts would prove vain, their counsels foolish, since He should be acknowledged as the Son of God, whom they had treated as the opprobrium of men. And the world should be subject to Him whom they had sought to destroy. And so it happened. What a warning for the great ones of the earth to adhere to God and not to oppose the Church, which is the kingdom of Jesus Christ; for opposition to the Church never fails to bring misfortune on the government.

• PSALM 2.

QUARE fremuerunt WHY have the Gen-
 gentes, * et populi medi- tiles raged, and the people
 tati sunt inania? devised vain things?

Astiterunt reges terræ, The kings of the earth
 et principes convenerunt stood up, and the princes

in unum, * adversus Dominum, et adversus Christum ejus.

Dirumpamus vincula eorum: * et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis iridebit eos: * et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: * et in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus: * prædicans præceptum ejus.

Dominus dixit ad me: * Filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi gentes hæreditatem tuam: * et possessionem tuam terminos terræ.

Reges eos in virga ferrea: * et tanquam vas figuli confringes eos.

Et nunc reges intelligite: * erudimini qui judicatis terram.

Servite Domino in ti-

met together against the Lord, and against his Christ.

Let us break their bonds asunder, and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them, and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed by him King over Sion, his holy mountain, preaching his commandment.

The Lord said to me: Thou art my Son, to-day have I begotten thee.

Ask of me and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings! understand; receive instruction, you that judge the earth.

Serve ye the Lord with

more: * et exultate ei cum tremore.

Apprehendite disciplinam, ne quando irascatur Dominus: * et pereatis de via justa.

Cum exarserit in brevi ira ejus, * beati omnes qui confidunt in eo.

Ant. Astiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus.

Ant. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

fear, and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and ye perish from the just way.

When his wrath shall be kindled in a short time, blessed are all that trust in him.

Ant. The kings of the earth stood up, and the princes met together against the Lord and against his Christ.

Ant. They parted my garments amongst them, and upon my vesture they cast lots.

PSALM 21.

DAVID composed this psalm when oppressed by some heavy affliction, but it applies in a particular manner to Jesus Christ. He here implores the Eternal Father not to forsake him. And many of the circumstances of His passion, such as the flight of the disciples, the calumnies of false witnesses, the plotting of the iniquitous council, the rage of His enemies, the ignominies, the derision, the patience, meekness, silence, the cross, the nails, the wounds, are, without figure or mystery, so accurately detailed, that if in other psalms Jesus is mystically implied in the real history of David, in this the history belongs to Jesus, and is allegorically applied to David, because many circumstances, such as the nailing of the hands and division of the garments, were literally verified in Christ and figuratively applied to David.

DEUS, Deus meus, respice in me: quare me dereliquisti? * longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas, * laus Israel.

In te speraverunt patres nostri: * speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt: * in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: * opprobrium hominum, et abjectio plebis.

Omnes videntes me, deriserunt me: * locuti sunt labiis, et moverunt caput.

Speravit in Domino, cripiat eum: * salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre: *

O GOD, my God! look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

O my God! I shall cry by day, and thou wilt not hear; and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped, and thou hast delivered them.

They cried to thee, and they were saved; they trusted in thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

For thou art he that hast drawn me out of the womb:

spes mea ab uberibus matris meæ. In te projectus sum ex utero.

De ventre matris meæ Deus meus es tu: ne discesseris a me.

Quoniam tribulatio proxima est: * quoniam non est qui adjuvet.

Circumdederunt me vituli multi: * tauri pingues obsederunt me.

Aperuerunt super me os suum, * sicut leo rapiens et rugiens.

Sicut aqua effusus sum: * et dispersa sunt omnia ossa mea.

Factum est cor meum tamquam cera liquescens * in medio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis: * et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: * concilium malignantium obsedit me.

Foderunt manus meas et pedes meos: * dinumeraverunt omnia ossa mea.

my hope from the breasts of my mother. I was cast upon thee from the womb.

From my mother's womb thou art my God: depart not from me.

For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength was dried up like a potsherd, and my tongue hath cleaved to my jaws; and thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the malignant hath besieged me.

They have dug my hands and my feet. they have numbered all my bones.

Ipsi vero consideraverunt et inspexerunt me: * diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me: * ad defensionem meam conspice.

Erue a framea, Deus, animam meam: * et de manu canis unicam meam.

Salva me ex ore leonis: * et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: * in medio ecclesiæ laudabo te.

Qui timetis Dominum, laudate eum: * universum semen Jacob, glorificate eum.

Timeat eum omne semen Israel: * quoniam non sprexit, neque desepxit deprecationem pauperis.

Neo avertit faciem suam a me: * et cum clamarem ad eum, exaudivit me.

Apud te laus mea in

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

But thou, O Lord! remove not thy help from me: look towards my defence.

Deliver, O God! my soul from the sword, and my only one from the hand of the dog.

Save me from the lion's mouth, and my lowness from the horns of unicorns.

I will declare thy name to my brethren: in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me; and when I cried to him he heard me.

With thee is my praise

*ecclesia magna: * vota mea reddam in conspectu timentium eum.*

*Edent pauperes, et saturabuntur; et laudabunt Dominum qui requirunt eum: * vivent corda eorum in sæculum sæculi.*

*Reminiscentur et convertentur ad Dominum * universi fines terræ.*

*Et adorabunt in conspectu ejus * universæ familiæ gentium.*

*Quoniam Domini est regnum: * et ipse dominabitur gentium.*

*Manducaverunt et adoraverunt omnes pingues terræ: * in conspectu ejus cadent omnes qui descendunt in terram.*

*Et anima mea illi vivet: * et semen meum serviet ipsi.*

*Annuntiabitur Domino generatio ventura: * et annuntiabunt cœli justitiam ejus populo qui nascetur, quem fecit Dominus.*

Ant. Diviserunt sibi vestimenta mea, et super

in a great church; I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled; and they shall praise the Lord, that seek him: their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's; and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored; all that go down to the earth shall fall before him.

And to him my soul shall live; and my seed shall serve him.

There shall be declared to the Lord a generation to come; and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

Ant. They parted my garments amongst them;

vestem meam miserunt and upon my vesture they
sortem. cast lots.

Ant. Insurrexerunt in *Ant.* Unjust witnesses
me testes iniqui, et men- have risen up against me,
tita est iniquitas sibi. and iniquity hath lied to
itself.

PSALM 26.

WE have nothing to fear when God is our life and sal-
vation. The just man puts his trust in the protection
of Divine mercy, and his consolation in the hopes of
eternal happiness—thence he derives strength and comfort
of spirit in the midst of afflictions. These sentiments of
the prophet who, through the divine assistance, had escaped
many and serious dangers, are applied to the most sacred
humanity of Jesus Christ during the time of His most
bitter passion.

DOMINUS illuminatio
mea, et salus mea : * quem
timebo ?

Dominus protector vitæ
meæ : * a quo trepidabo ?

Dum appropiant super
me nocentes, * ut edant
carnes meas.

Qui tribulant me inimici
mei, * ipsi infirmati sunt,
et ceciderunt.

Si consistant adversum
me castra, * non timebit
cor meum.

Si exurgat adversum
me prælium, * in hoc ego
sperabo.

THE Lord is my light
and my salvation, whom
shall I fear ?

The Lord is the pro-
tector of my life ; of whom
shall I be afraid ?

Whilst the wicked draw
near against me, to eat my
flesh.

My enemies that trouble
me, have themselves been
weakened, and have fallen.

If armies in camp should
stand together against me
my heart shall not fear.

If a battle should rise
up against me, in this wil
I be confident.

Unam petii a Domino,
hanc requiram: * ut in-
habitarem in domo Domini
omnibus diebus vitæ meæ.

Ut videam voluptatem
Domini, * et visitem tem-
plum ejus.

Quoniam abscondit me
in tabernaculo suo: * in
die malorum protexit me
in abscondito tabernaculi
sui.

In petra exaltavit me:
* et nunc exaltavit caput
meum super inimicos
meos.

Circuivi, et immolavi
in tabernaculo ejus hos-
tiam vociferationis: * can-
tabo, et psalmum dicam
Domino.

Exaudi, Domine, vocem
meam, qua clamavi ad te:
* miserere mei, et exaudi
me.

Tibi dixit cor meum,
exquisivit te facies mea:
* faciem tuam, Domine,
requiram.

Ne avertas faciem tuam
a me: * ne declines in ira
a servo tuo.

Adjutor meus esto: *

One thing I have asked
of the Lord, this will I
seek after: that I may
dwell in the house of the
Lord all the days of my
life.

That I may see the de-
light of the Lord, and may
visit his temple.

For he hath hidden me
in his tabernacle; in the
day of evils, he hath pro-
tected me in the secret
place of his tabernacle.

He hath exalted me
upon a rock: and now he
hath lifted up my head
above my enemies.

I have gone round, and
have offered up in his ta-
bernacle a sacrifice of ju-
bilation: I will sing, and
recite a psalm to the Lord.

Hear, O Lord! my
voice, with which I have
cried to thee: have mercy
on me and hear me.

My heart hath said to
thee, my face hath sought
thee; thy face, O Lord!
will I seek.

Turn not away thy face
from me; decline not in thy
wrath from thy servant.

Be thou my helper; for-

ne derelinquas me, neque despicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me: * Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua: * et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me: * quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini * in terra viventium.

Expecta Dominum, viriliter age: * et confortetur cor tuum, et sustine Dominum.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

V. Diviserunt sibi vestimenta mea.

R. Et super vestem meam miserunt sortem.

Pater noster, *secreto*.

sake me not; do not thou despise me, O God, my Saviour.

For my father and my mother have left me; but the Lord hath taken me up.

Set me, O Lord! a law in thy way; and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me, and iniquity hath lied to itself.

I believe to see the good things of the Lord, in the land of the living.

Expect the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord.

Ant. Unjust witnesses have risen up against me, and iniquity hath lied to itself.

V. They parted my garments amongst them.

R. And upon my vesture they cast lots.

Our Father, *privately*.

LAMENTATIONS.

THE Temple is once more overthrown, Jerusalem levelled to the ground, the Synagogue dispersed; and this dispersion is a beautiful proof of the truth of the Church and the power of its Founder. The Church has been built on the ruins of the Synagogue, and become the inheritor of all its glory, fruits, and hopes. This was effected by the Redeemer's death, of which the misfortunes of the Synagogue were consequences. From the death of Jesus does the Church derive its glory, and therefore proceeds to sing those lamentations which the afflicted Jeremias poured forth over his wretched and desolate Jerusalem when he beheld her first, and foresaw her second, but ultimate and complete destruction. This forms the subject of the first two lessons. In the third, Jeremias himself speaks. He had been cast, like a seducer, into a deep ditch, and there left to perish of want. The Prophet laments his fate, and represents by his sufferings those of the Redeemer, of whom he is a figure. The Church, whilst presenting to our view the sins that occasioned our ruin, likewise places before us the cruel torments which Jesus Christ endured for them through love of us. That whilst we yield to tender compassion for the sorrows of our Redeemer, we may conceive a just horror for our never to be sufficiently feared and detested crimes; and may, whilst we consider our miseries, cast a glance upon our Liberator.

The First Lesson.

De Lamentatione Jeremiæ	From the Lamentation of
Prophetæ. Chap. ii.	Jeremias the Prophet.
	Chap. ii.

<i>Heth.</i> COGITAVIT	<i>Heth.</i> THE Lord hath
Dominus dissipare mu-	purposed to destroy the
rum filiæ Sion: tetendit	wall of the daughter of
funiculum suum, et non	Sion: he hath stretched
avertit manum suam a	out his line, and hath not
perditione: luxitque an-	withdrawn his hand from

temurale, et murus pariter dissipatus est.

Teth. Defixæ sunt in terra portæ ejus: perdidit et contrivit vectes ejus: regem ejus et principes ejus in gentibus: non est lex, et prophetæ ejus non invenerunt visionem a Domino.

Jod. Sederunt in terra, conticuorunt senes filiæ Sion: consperserunt cinere capita sua, accincti sunt ciliciis: abjecerunt in terram capita sua virgines Jerusalem.

Caph. Defecerunt præ lacrymis oculi mei, conturbata sunt viscera mea: effusum est in terra jecur meum super contritione filiæ populi mei, cum deficeret parvulus, et lactens in plateis oppidi.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Omnes amici mei

destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

Teth. Her gates are sunk into the ground: he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

Jod. The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hair-cloth; the virgins of Jerusalem hang down their heads to the ground.

Caph. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children and the sucklings fainted away in the streets of the city.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. All my friends have

dereliquerunt me, et præ-
valuerunt insidiantes mi-
hi; tradidit me quem
diligebam: * Et terribili-
bus oculis plaga crudeli
percutientes, aceto pota-
bant me.

Ÿ. Inter iniquos pro-
jecerunt me, et non pe-
percerunt animæ meæ. *
Et terribilibus oculis.

forsaken me, and they that
lay in ambush for me pre-
vailed: he whom I love has
betrayed me: * And they
with terrible looks striking
me with a cruel wound,
gave me vinegar to drink.

Ÿ. They cast me out
among the wicked, and
spared not my life. * And
they.

The Second Lesson.

Lamed. MATRIBUS
suis dixerunt: Ubi est
triticum et vinum? cum
deficerent quasi vulnerati
in plateis civitatis: cum
exhalarent animas suas in
sinu matrum suarum.

Mem. Cui comparabo
te? vel cui assimilabo te,
filia Jerusalem? cui exæ-
quabo te, et consolabor te,
virgo filia Sion? magna
est enim velut mare con-
tritio tua: quis medebitur
tui?

Nun. Prophetæ tui vi-
derunt tibi falsa et stulta,
nec aperiebant iniquitatem

Lamed. THEY said to
their mothers: Where is
corn and wine? when
they fainted away as the
wounded in the streets
of the city: when they
breathed out their souls
in the bosoms of their
mothers.

Mem. To what shall I
compare thee? or to what
shall I liken thee, O daugh-
ter of Jerusalem? to what
shall I equal thee, that I
may comfort thee, O virgin
daughter of Sion? For
great as the sea is thy de-
struction: who shall heal
thee?

Nun. Thy prophets have
seen false and foolish
things for thee: and they

tuam, ut te ad pœnitentiam provocarent: viderunt autem tibi assumptiones falsas, et ejectiones.

Samech. Plauserunt super te manibus omnes transeuntes per viam: sibilaverunt, et moverunt caput suum super filiam Jerusalem: Hæccine est urbs, dicentes, perfecti decoris, gaudium universæ terræ?

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Velum templi scissum est, * Et omnis terra tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, dum veneris in regnum tuum.

Ÿ. Petræ scissæ sunt, et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt. * Et omnis terra, etc.

have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

Samech. All they that passed by the way, have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. The veil of the temple was rent, * and all the earth quaked: the thief from the cross cried out, saying: Lord! remember me when thou shalt come into thy kingdom.

Ÿ. The rocks were rent, and the graves were opened, and many bodies of the saints that had slept, arose. * And all the earth.

The Third Lesson.

Aleph. EGO vir videns paupertatem meam in virga indignationis ejus.

Aleph. I AM the man that see my poverty by the rod of his indignation.

Aleph. Me minavit, et adduxit in tenebras, et non in lucem.

Aleph. Tantum in me vertit, et convertit manum suam tota die.

Beth. Vetustam fecit pellem meam, et carnem meam; contrivit ossa mea.

Beth. Ædificavit in gyro meo, et circumdedit me fello et labore.

Beth. In tenebris collocavit me, quasi mortuos sempiternos.

Ghimel. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meum.

Ghimel. Sed et cum clamavero et rogavero, exclusit orationem meam.

Ghimel. Conclusit vias meas lapidibus quadris, semitas meas subvertit.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Vineam meam electam, ego te plantavi: * Quomodo conversa es in amaritudinem, ut me cruci-

Aleph. He hath led me, and brought me into darkness, and not into light.

Aleph. Only against me he hath turned and turned again his hand all the day.

Beth. My skin and my flesh he hath made old; he hath broken my bones.

Beth. He hath built round about me, and hath compassed me with gall and labor.

Beth. He hath set me in dark places, as those that are dead forever.

Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

Ghimel. Yea, and when I cry out and entreat, he hath shut out my prayer.

Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. O my chosen vineyard! it is I that have planted thee: * how art thou become so bitter,

figeres, et Barabbam dimit-
teres?

V. Sepivi te, et lapi-
des elegi ex te, et ædifi-
cavi turrim. * Quomodo
conversa es, etc.—Vinea
mea, etc.

that thou shouldst crucify
me and dismiss Barabbas?

V. I have fenced thee
in, and picked the stones
out of thee, and have built
a tower. * How art thou,
&c.—O my chosen, &c.

THE SECOND NOCTURN.

Ant. VIM faciebant, *Anthem.* THEY that
qui quærebant animam sought my soul used vio-
meam. lence.

PSALM 37.

THIS is one of the psalms which David composed as an exercise of penance. It is but the expression of his prayers and tears. He bewails his sins, and admirably describes the pangs of conscience, the fear of Divine judgment, the revolt of the senses, sadness of spirit; all of which are the effects of sin, to which he attributes his misfortunes. Therefore he accepts his afflictions in peace, acknowledging in them the hand of God, who requires the penalty of his crimes. At the same time, he represents the mortal sadness but unalterable patience of the Redeemer, who bore all uncomplainingly, because He had taken upon himself our iniquities, that He might offer a suitable satisfaction for them to His Eternal Father. What a beautiful lesson to penitent souls, teaching them to accept all from the hands of God in satisfaction for their sins!

DOMINE, ne in furore
tuo arguas me: * neque
in ira tua corripas me.

Quoniam sagittæ tuæ
infixæ sunt mihi: * et

REBUKE me not, O
Lord! in thy indignation,
nor chastise me in thy
wrath.

For thy arrows are fast-
ened in me: and thy hand

confirmasti super me manum tuam.

Non est sanitas in carne mea a facie iræ tuæ: * non est pax ossibus meis a facie peccatorum meorum.

Quoniam iniquitates meæ supergressæ sunt caput meum: * et sicut onus grave gravatæ sunt super me.

Putruerunt et corruptæ sunt cicatrices meæ, * a facie insipientiæ meæ.

Miser factus sum, et curvatus sum usque in finem: * tota die contristatus ingrediebar.

Quoniam lumbi mei impleti sunt illusionibus: * et non est sanitas in carne mea.

Afflictus sum, et humiliatus sum nimis: * rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum: * et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea: * et lumen oculorum meorum, et ipsum non est

hath been strong upon me.

There is no health in my flesh because of thy wrath: there is no peace for my bones because of my sins.

For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

Amici mei et proximi
mei * adversum me appropinquaverunt, et steterunt.

Et qui juxta me erant,
de longe steterunt: * et
vim faciebant qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates: * et dolos tota die meditabantur.

Ego autem tamquam surdus non audiebam: * et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens: * et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi: * tu exaudies me, Domine Deus meus.

Quia dixi: Nequando supergaudeant mihi inimici mei: * et dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum: * et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annuntiabo: * et cogitabo pro peccato meo.

Inimici autem mei vi-

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not; and was as a dumb man not opening his mouth.

And I became as a man that heareth not; and that hath no reproofs in his mouth.

For in thee, O Lord! have I hoped: thou wilt hear me, O Lord, my God.

For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity; and I will think for my sin.

But my enemies live,

vunt, et confirmati sunt
super me: * et multipli-
cati sunt qui oderunt me
iniquo.

Qui retribuunt mala pro
bonis, detrahebant mihi:
* quoniam sequebar boni-
tatem.

Ne derelinquas me, Do-
mine Deus meus: * ne dis-
cesseris a me.

Intende in adiutorium
meum, * Domine Deus sal-
utis meæ.

Ant. Vim faciebant, qui
quærebant animam meam.

Ant. Confundantur et
revereantur, qui quærun-
t animam meam, ut auferant
eam.

and are stronger than I:
and they that hate me
wrongfully are multiplied.

They that render evil
for good, have detracted
me, because I followed
goodness.

Forsake me not, O Lord,
my God! do not thou de-
part from me.

Attend unto my help,
O Lord, the God of my
salvation!

Ant. They that sought
my soul used violence.

Ant. Let them be con-
founded and ashamed that
seek after my soul, to take
it away.

PSALM 89.

THE sacrifice of flocks and herds is no longer acceptable to God, since it cannot satisfy for sins. Therefore, the ancient oblations of victims, conducted by force to the altar, have been abolished as useless. They have been succeeded by a pure and holy sacrifice, a voluntary, unblemished victim, the consummation of all the sacrifices of the old law, which were instituted only to prefigure it, Jesus Christ is the victim that willingly offered Himself in sacrifice on the cross, and this psalm considers the merit and readiness of the victim, the efficacy and value of the sacrifice.

EXPECTANS expec-
tavi Dominum, * et inten-
dit mihi.

WITH expectation I
have waited for the Lord,
and he was attentive to me.

Et exaudivit preces meas : * et eduxit me de lacu miscriæ, et de luto fœcis.

Et statuit super petram pedes meos : * et direxit gressus meos.

Et immisit in os meum canticum novum, * carmen Deo nostro.

Videbunt multi et timebunt : * et sperabunt in Domino.

Beatus vir, cujus est nomen Domini spes ejus : * et non respexit in vanitates et insanias falsas.

Multi fecisti tu, Domine Deus meus, mirabilia tua : * et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi, et locutus sum : * multiplicati sunt super numerum.

Sacrificium et oblationem noluisti : * aures autem perfecisti mihi.

Holocaustum et pro peccato non postulasti : * tunc dixi : Ecce venio.

In capite libri scriptum

And he heard my prayers ; and brought me out of the pit of misery, and the mire of dregs.

And he set my feet upon a rock ; and directed my steps.

And he put a new canticle into my mouth, a song to our God.

Many shall see this, and shall fear ; and they shall hope in the Lord.

Blessed is the man whose trust is in the name of the Lord : and who hath not had regard to vanities and lying follies.

Thou hast multiplied thy wonderful works, O Lord, my God ! and in thy thoughts there is no one like to thee.

I have declared, and I have spoken ; they are multiplied above number.

Sacrifice and oblation thou didst not desire ; but thou hast pierced ears for me.

Burnt-offering and sin-offering thou didst not require ; then said I : Behold I come.

In the head of the book

est de me, ut facerem voluntatem tuam: * Deus meus, volui et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna, * ecce labia mea non prohibebo: Domine tu scisti.

Justitiam tuam non abscondi in corde meo: * veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam, et veritatem tuam, * a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me: * misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus: * comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei: * et cor meum dereliquit me.

Complaceat tibi, Domine, ut eruas me: * Domine, ad adjuvandum me respice.

it is written of me; that I should do thy will: O my God! I have desired it, and thy law in the midst of my heart.

I have declared thy justice in a great church: lo, I will not restrain my lips, O Lord! thou knowest it.

I have not hid thy justice within my heart; I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

Withhold not thou, O Lord! thy tender mercies from me; thy mercy and thy truth have always upheld me.

For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head, and my heart hath forsaken me.

Be pleased, O Lord! to deliver me; look down, O Lord! to help me.

Confundantur et reve-
reantur simul, qui quæ-
runt animam meam, * ut
auferant eam.

Convertantur retrorsum
et reveantur, * qui vo-
lunt mihi mala.

Ferant confestim con-
fusionem suam, * qui di-
cunt mihi: Euge euge.

Exultent et lætentur
super te omnes quæren-
tes te: * et dicant semper:
Magnificetur Dominus, qui
diligunt salutare tuum.

Ego autem mendicus
sum, et pauper: * Dominus
solicitus est mei.

Adjutor meus et pro-
tector meus tu es: * Deus
meus, ne tardaveris.

Ant. Confundantur et
revereantur, qui quærun-
t animam meam, ut auferant
eam.

Ant. Alieni insurrexe-
runt in me, et fortes quæ-
sierunt animam meam.

Let them be confounded
and ashamed together, that
seek after my soul to take
it away.

Let them be turned
backward and be ashamed,
that desire evils to me.

Let them immediately
bear their confusion, that
say to me: 'Tis well, 'tis
well.

Let all that seek thee re-
joice and be glad in thee;
and let such as love thy
salvation say always: The
Lord be magnified.

But I am a beggar and
poor; the Lord is careful
for me.

Thou art my helper and
my protector; O my God!
be not slack.

Ant. Let them be con-
founded and ashamed, that
seek after my soul to take
it away.

Ant. Strangers have
risen up against me, and
the mighty have sought
after my soul.

PSALM 53.

HAVING withdrawn into the solitude of Ziph, and
having been betrayed by the Ziphians, David was
suddenly surprised by the army of Saul. In this ex-

tremity, he implores the help of God, which was speedily granted to him. Thus, when he thought all was lost, he found himself gloriously protected; and, having escaped the danger, he returns thanks to his all-powerful Protector. This psalm, composed by David in the season of affliction, is employed by the Church in the office of the Passion, and it offers a striking picture of Jesus Christ encompassed by the bloodthirsty Jews.

DEUS, in nomine tuo
salvum me fac: * et in
virtute tua judica me.

Deus, exaudi orationem
meam: * auribus percipe
verba oris mei.

Quoniam alieni insur-
rexerunt adversum me, et
fortes quæsierunt animam
meam: * et non proposu-
erunt Deum ante conspec-
tum suum.

Ecce enim Deus adju-
vat me: * et Dominus sus-
ceptor est animæ meæ.

Averte mala inimicis
meis: * et in veritate tua
disperde illos.

Voluntarie sacrificabo
tibi, * et confitebor nomini
tuo Domine: quoniam bo-
num est.

Quoniam ex omni tri-
bulatione eripuisti me: *
et super inimicos meos
despexit oculus meus.

Ant. Alieni surrexe-

SAVE me, O God! by
thy name, and judge me in
thy strength.

O God! hear my pray-
er: give ear to the words
of my mouth.

For strangers have risen
up against me; and the
mighty have sought after
my soul; and they have
not set God before their
eyes.

For behold God is my
helper: and the Lord is
the protector of my soul.

Turn back the evils
upon my enemies: and cut
them off in thy truth.

I will freely sacrifice to
thee, and will give praise,
O God! to thy name: be-
cause it is good.

For thou hast delivered
me out of all trouble: and
my eye hath looked down
upon my enemies.

Ant. Strangers have

runt in me, et fortes quæ-
sierunt animam meam.

risen up against me, and
the mighty have sought
after my soul.

℣. Insurrexerunt in me
testes iniqui.

℣. Unjust witnesses
have risen up against me.

R. Et mentita est ini-
quitas sibi.

R. And iniquity hath
lied to itself.

Pater noster, *secreto*.

Our Father, *secretly*.

LESSONS OF THE SECOND NOCTURN.

THE power of Divine protection, and the efficacy of the grace of Jesus Christ, have never been more manifest than in the martyrs. The martyrs are the glory of a God crucified, and Jesus crucified is all the glory of the martyrs. For in Him they labor and suffer. The head is persecuted in the members—and the members derive, from that head, courage and strength to endure their torments. Invigorated by His example, encouraged by His words, comforted by His assistance, clothed, as it were, in Jesus Christ, they exposed themselves to the most cruel torments. But all the tortures and woes of martyrs, all the strength and protection that martyrdom calls for, are visible in Jesus Christ, who endured the extreme of suffering and enjoyed the most powerful and special protection. There is no sorrow like unto that which the Son of the Most High endured. The divinity united to the sacred humanity sustained His life, without diminishing His agony. This is the support of which St. Augustine speaks in explaining the second versicle of the 63d psalm; and by which Jesus Christ was defended from the impious assembly of ungrateful Jews, who for benefits returned injuries, and called for the crucifixion of Him who had come to bring them life and salvation.

The Fourth Lesson.

Ex Tractatu sancti Au- From the treatise of St.
gustini Episcopi super Augustine, the Bishop,

Psalmos. In Psalm
63.

PROTEXISTI me, Deus, a conventu malignantium, a multitudine operantium iniquitatem. Jam ipsum caput nostrum intueamur. Multi martyres talia passi sunt, sed nihil sic elucet, quomodo caput martyrum; ibi melius intuemur, quod illi experti sunt. Protectus est a multitudine malignantium, protegente se Deo, protegente carnem suam ipso Filio, et homine quem gerebat; quia filius hominis est, et Filius Dei est. Filius Dei, propter formam Dei; filius hominis, propter formam servi, habens in potestate ponere animam suam, et recipere eam. Quid ei potuerunt facere inimici? Occiderunt corpus, animam non occiderunt. Intendite.—Parum ergo erat Dominum hortari martyres verbo, nisi firmaret exemplo.

on the *Psalm. On the*
63d *Psalm.*

THOU hast protected me, O God! from the assembly of the malignant; from the multitude of the workers of iniquity. Now let us behold our head himself. Many martyrs have suffered such torments; but nothing is so conspicuous as the head of martyrs: there we see better what they endured. He was protected from the multitude of the malignant; that is, God himself protected the Son, and the Man assumed by the Son, protected his own flesh. For he is the Son of Man, and the Son of God: the Son of God because of the form of God; the Son of Man because of the form of a servant, having in his power to lay down his life, and take it up again. What could his enemies do against him? They killed his body, but they did not kill his soul. Take notice then. It signified little, for our Lord to exhort the martyrs by word, if he had not

R. Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: * Quotidie apud vos eram in templo docens, et non me tenuistis: et ecce flagellatum ducitis ad crucifigendum.

W. Cumque iniecissent manus in Jesum, et tenuissent eum, dixit ad eos. * Quotidie apud vos, etc.

fortified them by his example.

R. You are come out as against a robber, with swords and clubs to apprehend me: * I was daily with you, teaching in the temple, and you laid not hands on me: yet now you scourge me and lead me to be crucified.

W. And when they had laid hands on Jesus, and held him, he said to them. * I was daily, &c.

The Fifth Lesson.

NOSTIS qui conventus erat malignantium Judæorum, et quæ multitudo erat operantium iniquitatem. Quam iniquitatem? Quia voluerunt occidere Dominum Jesum Christum. Tanta opera bona, inquit, ostendi vobis: propter quod horum me vultis occidere? Pertulit omnes infirmos eorum, curavit omnes languidos eorum, prædicavit regnum cœlorum, non tacuit vitia eorum; ut ipsa potius eis displicerent, non medicus

YOU know what was the assembly of the malignant Jews, and what the multitude of the workers of iniquity. But what was that iniquity? It was, that they intended to kill our Lord Jesus Christ. I have shown, saith he, so many good works to you; for which of these will you kill me? He bore with all their weaknesses, he healed all their sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather

a quo sanabantur. His omnibus curationibus ejus ingrati, tamquam multa febre phrenetici, insani- entes in medicum qui venerat curare eos, excogita- verunt consilium perdendi eum: tanquam ibi volen- tes probare, utrum vere homo sit, qui mori possit; an aliquid super homines sit, et mori se non per- mittat. Verbum ipsorum agnoscimus in Sapiaentia Salomonis: Morte turpis- sima, inquit, condem- nemus eum. Interroge- mus eum: erit enim res- pectus in sermonibus illius. Si enim vere Filius Dei est, liberet eum.

R. Tenebræ factæ sunt, dum crucifixissent Jesum Judæi; et circa horam nonam, exclamavit Jesus voce magna: Deus meus, ut quid me dereliquisti? * Et inclinato capite, emi- sit spiritum.

℣. Exclamans Jesus voce magna, ait: Pater, in manus tuas commendo

hate them, than the phy- sician who healed them. Yet such was their ingrati- tude for all these cures, that like men raving in a high fever, they raged against the physician who came to cure them, and formed a design of de- stroying him; as if they had a mind to try whether he was a real man that could die, or something above men, and would not die. We find their words in the Wisdom of Solo- mon: Let us condemn him, say they, to a most shameful death. Let us examine him: for regard will be had to his words. If he be truly the Son of God, let him deliver him.

R. Darkness covered the earth, whilst the Jews crucified Jesus; and about the ninth hour, Jesus cried out with a loud voice: My God! why hast thou forsaken me? * And bow- ing down his head, he gave up the ghost.

℣. Jesus, crying with a loud voice, said: Father! into thy hands I commend

spiritum meum. * Et in- my spirit. * And bowing
clinato, etc. down.

The Sixth Lesson.

EXACUERUNT tam-
quam gladium linguas
suas. Non dicant Judæi:
Non occidimus Christum.
Etenim propterea eum de-
derunt iudici Pilato, ut
quasi ipsi a morte ejus
viderentur immunes. Nam
cum dixisset eis Pilatus,
Vos eum occidite, respon-
derunt: Nobis non licet
occidere quemquam. Ini-
quitatem facinoris sui in
iudicem hominem refun-
dere volebant: sed num-
quid Deum iudicem falle-
bant? Quod fecit Pilatus,
in eo ipso quod fecit, ali-
quantum particeps fuit;
sed in comparatione illo-
rum, multo ipse innocen-
tior. Institit enim quan-
tum potuit, ut illum ex
eorum manibus liberaret:
nam propterea flagellatum
produxit ad eos. Non
persequendo Dominum
flagellavit, sed eorum fu-
ori satisfacere volens: ut
vel sic jam mitescerent, et

THEY have whetted
their tongues like a sword.
Let not the Jews say: We
did not kill Christ, under
pretence, that therefore
they delivered him up to
Pilate, the judge, that they
might seem innocent of his
death; and that when Pi-
late had said to them: Put
him to death yourselves,
they answered: It is not
lawful for us to put any
man to death. Thus they
pretended to throw the in-
justice of their crime upon
the judge who was a man;
but could they deceive a
Judge who is God? What
Pilate did, made him par-
taker of their crime; but
in comparison of them, he
was much more innocent.
For he did what he could
to rescue him from their
hands; and for that rea-
son ordered him to be
scourged and shown to
them. This he did to our
Lord, not by way of per-

desinerent velle occidere, cum flagellatum viderent. Fecit et hoc. At ubi perseveraverunt, nostis illum lavisse manus, et dixisse, quod ipse non fecisset, mundum se esse a morte illius. Fecit tamen. Sed si reus quia fecit vel invitus, illi innocentes qui coegerunt ut faceret? nullo modo. Sed ille dixit in eum sententiam, et jussit eum crucifigi, et quasi ipse occidit: et vos, o Judæi, occidistis. Unde occidistis? Gladio linguæ: acuistis enim linguas vestras. Et quando percussistis, nisi quando clamastis: Crucifige, crucifige?

R. Animam meam dilectam tradidi in manus iniquorum, et facta est mihi hæreditas mea sicut leo in silva: dedit contra

secution, but to satisfy their rage; that the sight of him in that condition might move them to pity, and make them desist from desiring his death. All this he did. But when they still persisted, you know that he washed his hands, and said that he was innocent of his death. And yet he put him to death. But if he was guilty for doing so against his will, are they innocent who forced him to it? Not at all. He pronounced sentence upon him, and commanded him to be crucified, and so might be said to kill him; but you also, O Jews! have killed him. How have you killed him? With the sword of your tongues: for you whetted your tongues. And when gave you the stroke, but when you cried out: Crucify him, crucify him?

R. I have given my dear soul into the hands of the wicked, and my inheritance is become to me as a lion in the wood: my

me voces adversarius, dicens: Congregamini, et properate ad devorandum illum: posuerunt me in deserto solitudinis, et luxit super me omnis terra: * Quia non est inventus qui me agnosceret, et faceret bene.

V. Insurrexerunt in me viri absque misericordia, et non pepercerunt animæ meæ. * Quia non est, etc. — Animam meam, etc.

adversary gave out words against me, saying: Come together, and make haste to devour him: they placed me in a solitary desert, and all the earth mourned for me: * Because there was none that would know me and do me any good.

V. Men without mercy rose up against me, and they spared not my life. * Because, &c.—I have given, &c.

PSALM 58.

DAVID being besieged in his palace by the army of Saul, succeeded in escaping the danger and eluding the guards. Great was the wrath of the deluded Saul. The anger and vexation of David's enemies may be compared to the rage of the enemies of Christ, who thirsted for His blood. They went about like mad dogs, bent on His destruction. But when they thought they had effected it, they found on the evening of His death, that His name and doctrine were more celebrated than ever, and they were consumed with rage and spite. St. Augustine here calls to mind the conversion of Israel. Her children are now dispersed as wanderers throughout the world; but, in the evening of time, that is, before the last day, they shall return to the true faith, after having long hungered for the word of God.

ERIPE me de inimicis meis, Deus meus: * et ab insurgentibus in me libera me.

Eripe me de operanti-

DELIVER me from my enemies, O my God! and defend me from them that rise up against me.

Deliver me from them

bus iniquitatem: * et de
viris sanguinum salva me.

Quia ecce ceperunt ani-
mam meam: * irruerunt
in me fortes.

Neque iniquitas mea,
neque peccatum meum,
Domine; * sine iniquitate
cucurri, et direxi.

Exurge in occursum
meum, et vide: * et tu,
Domine Deus virtutum,
Deus Israel.

Intende ad visitandas
omnes gentes: * non mise-
rearis omnibus qui operan-
tur iniquitatem.

Convertentur ad vespe-
ram, et famem patientur
ut canes: * et circuibunt
civitatem.

Ecce loquentur in ore
suo, et gladius in labiis
eorum: * quoniam quis
audivit?

Et tu Domine, deride-
bis eos: * ad nihilum de-
duces omnes gentes.

Fortitudinem meam ad
te custodiam, quia Deus

that work iniquity; and
save me from bloody men.

For behold they have
caught my soul; the
mighty have rushed in
upon me.

Neither is it for my ini-
quity, nor for my sin, O
Lord! without iniquity
have I run, and directed
my steps.

Rise up thou to meet
me, and behold; even
thou, O Lord, the God of
hosts, the God of Israel!

Attend to visit all the
nations: have no mercy
on all them that work
iniquity.

They shall return at
evening, and shall suffer
hunger like dogs: and
shall go round about the
city.

Behold they shall speak
with their mouth, and a
sword is in their lips: for
who, say they, hath heard
us?

But thou, O Lord! shalt
laugh at them, thou shalt
bring all the nations to
nothing.

I will keep my strength
to thee: for thou art my

susceptor meus es. * Deus meus, misericordia ejus præveniet me.

Deus ostendet mihi super inimicos meos, ne occidas eos; * ne quando obliviscantur populi mei.

Disperge illos in virtute tua: * et depone eos, protector meus Domine.

Delictum oris eorum, sermonem labiorum ipsorum: * et comprehendantur in superbia sua.

Et de execratione et mendacio annuntiabuntur in consummatione: * in ira consummationis, et non erunt.

Et scient quia Deus dominabitur Jacob, * et finium terræ.

Convertentur ad vespere, et famem patientur ut canes: * et circuibunt civitatem.

Ipsi dispergentur ad manducandum: * si vero non fuerint saturati, et murmurabunt.

Ego autem cantabo for-

protector: my God, his mercy shall prevent me.

God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power; and bring them down, O Lord, my protector!

For the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying they shall be talked of, when they are consumed: when they are consumed by thy wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

They shall be scattered abroad to eat, and shall murmur if they be not filled.

But I will sing thy

itudinem tuam: * et exultabo mane misericordiam tuam.

Quia factus esceptor meus, * et refugium meum, in die tribulationis meæ.

Adjutor meus, tibi, psallam, quia Deusceptor meus es: * Deus meus misericordia mea.

Ant. Ab insurgentibus in me libera me, Domine, quia occupaverunt animam meam.

Ant. Longe fecisti nos meos a me: traditus sum, et non egrediebar.

strength: and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

Unto thee, O my helper! will I sing, for thou art God my defence: my God, my mercy.

Ant. Defend me from them that rise up against me, O Lord! for they are in possession of my soul.

Ant. Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

PSALM 87.

THE dead and buried are soon forgotten, and the grave is called a place of forgetfulness. It was not so with Jesus Christ. Free among the dead, He exercised His power in the infernal abyss. He was free among the dead, because, not the strength and power of His enemies, but his own voluntary charity, had deprived Him of His mortal life. He died, when He so willed, and arose, at pleasure, from the grave. The Synagogue, to their shame and confusion, heard of His resurrection, when they thought they had rid themselves of Him. They succeeded in putting Him to death and guarding His sepulchre, but they could not prevent His resurrection.

DOMINE Deus salutis

O LORD, the God of

meæ, * in die clamavi, et nocte coram te.

Intret in conspectu tuo oratio mea: * inclina aurem tuam ad precem meam:

Quia repleta est malis anima mea: * et vita mea inferno appropinquavit.

Æstimatus sum cum descendantibus in lacum; * factus sum sicut homo sine adjutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius: * et ipsi de manu tua repulsi sunt.

Posuerunt me in lacu inferiori: * in tenebrosis et in umbra mortis.

Super me confirmatus est furor tuus: * et omnes fluctus tuos induxisti super me.

Longe fecisti notos meos a me: * posuerunt me abominationem sibi.

Traditus sum, et non egrediebar: * oculi mei languerunt præ inopia.

my salvation! I have cried in the day and in the night before thee.

Let my prayer come in before thee; incline thy ear to my petition.

For my soul is filled with evils: and my life hath drawn nigh to hell.

I am counted among those that go down to the pit; I am become as a man without help, free among the dead.

Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

They have laid me in the lower pit; in the dark places, and in the shadow of death.

Thy wrath is strong over me; and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.

I was delivered up, and came not forth: my eyes languished through poverty.

Clamavi ad te, Domine,
tota die: * expandi ad te
manus meas.

Numquid mortuis facies
mirabilia: * aut medici
suscitabunt, et confitebun-
tur tibi?

Numquid narrabit aliquis
in sepulchro misericordiam
tuam, * et veritatem tuam
in perditione?

Numquid cognoscentur
in tenebris mirabilia tua, *
et justitia tua in terra ob-
livionis?

Et ego ad te, Domine,
clamavi: * et mane oratio
mea præveniet te.

Ut quid Domine repellis
orationem meam: * avertis
faciem tuam a me?

Pauper sum ego, et in
laboribus a juventute mea:
* exaltatus autem, humilia-
tus sum, et conturbatus.

In me transierunt iræ
tuæ: * et terrores tui con-
turbaverunt me.

Circumdederunt me sicut
aqua tota die: * circunde-
derunt me simul.

Elongasti a me amicum

All the day, I cried to
thee, O Lord! I stretched
out my hands to thee.

Wilt thou show wonders
to the dead? or shall phy-
sicians raise to life, and
give praise to thee?

Shall any one in the
sepulchre declare thy mer-
cy, and thy truth in de-
struction?

Shall thy wonders be
known in the dark; and
thy justice in the land of
forgetfulness?

But I, O Lord! have
cried to thee: and in the
morning my prayer shall
prevent thee.

Lord! why castest thou
off my prayer? why turnest
thou away thy face from
me?

I am poor, and in labors
from my youth; and, being
exalted, have been humbled
and troubled.

Thy wrath hath come
upon me: and thy terrors
have troubled me.

They have come round
about me like water all the
day: they have compassed
me about together.

Friend and neighbor

et proximum, * et notos thou hast put far from
meos a miseria. me: and my acquaintance,
because of misery.

Ant. Longe fecisti notos *Ant.* Thou hast put away
meos a me: traditus sum, my acquaintance far from
et non egrediebar. me: I was delivered up,
and came not forth.

Ant. Captabunt in ani- *Ant.* They will hunt
mam justī, et sanguinem after the soul of the just,
innocentem condemnabunt. and will condemn innocent
blood.

PSALM 93.

SOMETIMES sinners exult, the just mourn, and poor human nature complains, as if God, careless of our interests, permitted the innocent to be oppressed and the unjust to prosper; as though the latter had nothing to fear and the former nothing to hope. Such is not the case. God is provident and solicitous. For the just, He is the Father of mercy; for the unjust, the God of vengeance. Thus the latter are lost, when they least expect it, and the former are assisted when they think all have abandoned them. Let us contemplate Jesus our Leader, the consummation of our Faith. In this season of His passion, He is the consolation of just and afflicted souls. To Him should they have recourse, and they will find a liberator from danger, a comforter in tribulation. For the sufferers they endure they shall receive proportionate delights.

DEUS ultionum Domini- THE Lord is the God
nus: * Deus ultionum li- to whom revenge belong-
bere egit. eth: the God of revenge
hath acted freely.

Exaltare qui judicas Lift up thyself, thou
terram: * redde retribu- that judgest the earth:
tionem superbis. render a reward to the
proud.

Usquequo peccatores,
Domine, * usquequo pec-
catores gloriabuntur?

Effabuntur et loquentur
iniquitatem: * loquentur
omnes, qui operantur in-
justitiam?

Populum tuum, Domine,
humiliaverunt: * et hæ-
reditatem tuam vexave-
runt.

Viduam et advenam in-
terfecerunt: * et pupillos
occiderunt.

Et dixerunt: Non vide-
bit Dominus, * nec intelli-
get Deus Jacob.

Intelligite, insipientes in
populo: * et stulti, ali-
quando sapite.

Qui plantavit aurem, non
audiet? * aut qui finxit
oculum, non considerat?

Qui corripit gentes, non
arguet: * qui docet homi-
nem scientiam?

Dominus scit cogita-
tiones hominum, * quoni-
am vanæ sunt.

How long shall the
wicked, O Lord! how long
shall the wicked make their
boast?

How long shall they
utter and speak wrong
things? How long shall
all speak who work injus-
tice?

Thy people, O Lord!
they have brought low;
and they have afflicted thy
inheritance.

They have slain the
widow and the stranger:
and they have murdered
the fatherless.

And they have said: The
Lord shall not see: neither
shall the God of Jacob un-
derstand.

Understand, ye senseless
among the people! and, you
fools! be wise at last.

He that planted the ear,
shall he not hear? or he
that formed the eye, doth
he not consider?

He that chastiseth na-
tions, shall he not rebuke;
he that teacheth man know-
ledge?

The Lord knoweth the
thoughts of men, that they
are vain.

Beatus homo, quem tu erudieris, Domine: * et de lege tua docueris eum.

Ut mitiges ei a diebus malis: * donec fodiat peccatori fovea.

Quia non repellet Dominus plebem suam: * et hæreditatem suam non derelinquet.

Quoadusque justitia convertatur in iudicium; * et qui iuxta illam, omnes qui recto sunt corde.

Quis consurget mihi adversus malignantes? * aut quis stabit mecum adversus operantes iniquitatem?

Nisi quia Dominus adjuvit me: * paulo minus habitasset in inferno anima mea.

Si dicebam: Motus est pes meus: * misericordia tua, Domine, adjuvabat me.

Secundum multitudinem dolorum meorum in corde meo, * consolationes tuæ lætificaverunt animam meam.

Numquid adhæret tibi sedes iniquitatis: * qui

Blessed is the man whom thou shalt instruct, O Lord! and shalt teach him out of thy law.

That thou mayest give him rest from the evil days: till a pit be dug for the wicked.

For the Lord will not cast off his people: neither will he forsake his own inheritance.

Until justice be turned into judgment: and they that are near it are all the upright in heart.

Who shall rise up for me against the evil-doers? or who shall stand with me against the workers of iniquity?

Unless the Lord had been my helper; my soul had almost dwelt in hell.

If I said: My foot is moved: thy mercy, O Lord! assisted me.

According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

Doth the seat of iniquity stick to thee: who

gingis laborem in præcepto?

Captabunt in animam justi: * et sanguinem innocentem condemnabunt.

Et factus est mihi Dominus in refugium, * et Deus meus in adiutorium spei meæ.

Et reddet illis iniquitatem ipsorum: et in malitiarum disperdet eos: * disperdet illos Dominus Deus noster.

Ant. Captabunt in animam justi, et sanguinem innocentem condemnabunt.

Ÿ. Locuti sunt adversum me lingua dolosa.

R. Et sermonibus odii circumdederunt me, et expugnaverunt me gratis.

Pater noster, secreto.

framest labor in commandment?

They will hunt after the soul of the just, and will condemn innocent blood.

But the Lord is my refuge: and my God the help of my hope.

And he will render to them their iniquity; and in their malice he will destroy them: yea, the Lord our God will destroy them.

Ant. They will hunt after the soul of the just, and will condemn innocent blood.

Ÿ. They have spoken against me with deceitful tongues.

R. And they have compassed me about with words of hatred; and have fought against me without cause.

Our Father, *privately.*

LESSONS OF THE THIRD NOCTURN.

JESUS CHRIST was Priest from the time that He assumed human nature. His priesthood began with His life; for, from the moment that He was conceived in the chaste womb of His mother, He offered His body to the Eternal Father, as an innocent victim, a sacrifice of propitiation; and all the actions of His life formed a tissue of sacerdotal duties. But, on this day, the sacrifice

was consummated on the cross ; on which He was at the same time priest and expiatory victim for all our iniquities, which He had taken upon Himself. So that the most ignominious of punishments was the most august of sacrifices ; and that which was accomplished on Calvary in the midst of anguish, is perpetuated on our sacred altars with pomp and ceremony.

The Church, on this day, makes use of the words of St. Paul, and invites us to present ourselves with secure hope before the throne of God, which has become, since the death of Jesus, a throne of grace and mercy.

To impress us with sentiments of faith, she teaches us that we possess in Jesus Christ a High Priest, who, clothed with our flesh and loaded with all our miseries, sin excepted, understands our necessities, and will therefore know how to compassionate our weakness and extend to us His mercies. For this Jesus Christ exercised the power and office of high priesthood, which He did not arrogate to Himself, but which He received from His Divine Father,—the office of Eternal High Priest according to the order of Melchisedech. Every priest, even among men, is appointed by them to attend to the things that appertain to God, that he may offer gifts and sacrifices for their sins. He should be so compassionate as to pity our ignorance and errors, considering that he is himself full of infirmities. This did Jesus do during the days of His mortal life. He offered Himself up with a loud cry of the heart and tender, copious tears, His prayers and supplications working salvation for them that would obey His delegates. Let us then obey His voice, and place no impediment to the merit of His prayers.

The Seventh Lesson.

De Epistola beati Pauli	From the Epistle of St.
Apostoli ad Hebræos.	Paul the Apostle to the
Cap. iv, et v.	Hebrews. Chap. 4 and 5.
FESTINEMUS ingredi	LET us hasten therefore
in illam requiem, ut ne	to enter into that rest : lest

in idipsum quis incidat incredulitatis exemplum. Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animæ ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis. Et non est ulla creatura invisibilis in conspectu ejus: omnia autem nuda et aperta sunt oculis ejus, ad quem nobis sermo. Habentes ergo Pontificem magnum, qui penetravit cœlos, Jesum filium Dei, teneamus confessionem. Non enim habemus Pontificem, qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine, absque peccato.

R. Tradiderunt me in manus impiorum, et inter iniquos projecerunt me, et non pepercerunt animæ meæ: congregati sunt adversum me fortes: * Et

any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intentions of the heart. Neither is there any creature invisible in his sight; but all things are naked and open to the eyes of him, to whom our speech is. Seeing then that we have a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are, yet without sin.

R. They delivered me into the hands of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together

sicut gigantes steterunt contra me.

Ÿ. Alieni insurrexerunt adversum me, et fortes quæsierunt animam meam. * Et sicut, etc.

against me: * and like giants they stood against me.

Ÿ. Strangers have risen up against me, and the mighty have sought after my soul. * And like giants.

The Eighth Lesson.

ADEAMUS ergo cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Omnis namque Pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat dona et sacrificia pro peccatis: qui condolare possit iis, qui ignorant et errant, quoniam et ipse circumdatus est infirmitate. Et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis.

R. Jesum tradidit impius summis principibus sacerdotum, et senioribus populi: * Petrus autem sequebatur eum a longe, ut videret finem.

Ÿ. Adduxerunt autem eum ad Caipham prin-

LET us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. For every high priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant, and that err: because he himself also is encompassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins.

R. The wicked man betrayed Jesus to the chief priests and ancients of the people: * but Peter followed him afar off, to see the end.

Ÿ. And they led him to Caiphas, the high priest,

cipem sacerdotum, ubi Scribæ et Pharisei conveniant. * Petrus autem, etc. where the Scribes and Pharisees were met together. * But Peter.

The Ninth Lesson.

NEC quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut Pontifex fieret, sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te.—Quemadmodum et in alio loco dicit: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Qui in diebus carnis suæ preces supplicationesque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lacrymis offerens, exauditus est pro sua reverentia. Et quidem cum esset Filius Dei, didicit ex iis quæ passus est, obedientiam; et consummatus, factus est omnibus obtemperantibus sibi, causa salutis æternæ, appellatus a Deo Pontifex juxta ordinem Melchisedech.

NEITHER doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high priest: but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became the cause of eternal salvation to all that obey him. Called by God a high

R. Caligaverunt oculi mei a fletu meo: quia clongatus est a me, qui consolabatur me. Videte omnes populi, * Si est dolor similis sicut dolor meus.

℣. O vos omnes, qui transitis per viam, attendite et videte. * Si est dolor, etc.—Caligaverunt, etc.

priest according to the order of Melchisedech.

R. My eyes are darkened by my tears; for he is far from me that comforted me. See all people! * if there be any sorrow like to my sorrow.

℣. O all ye that pass by the way, attend and see. * If there be, &c.—My eyes, &c.

THE LAUDS.

Ant. PROPRIO Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum.

Ant. GOD spared not his own Son, but delivered him up for us all.

PSALM 50.

MISERERE mei Deus (p. 211).

Ant. Anxius est super me spiritus meus, in me turbatum est cor meum.

HAVE mercy on me (p. 211).

Ant. My spirit is in anguish within me, my heart within me is troubled.

PSALM 142.

DAVID, remembering the past and revolving in his mind the examples of the just and the works of the Most High, sees that the saints are persecuted by the impious, but always protected by God. Therefore, although reduced to the greatest extremities, he consoles himself and hopes. His hopes are not founded on his justice, but

on Divine Mercy; to obtain which he represents his persecutions and sufferings, and implores God to send him speedy help. Thus placing himself in the number of the just, in the Old Testament, who by their persecutions and afflictions prefigured Jesus Christ.

DOMINE, exaudi orationem meam; auribus percipe obsecrationem meam in veritate tua: * exaudi me in tua justitia.

Et non intres in iudicium cum servo tuo: * quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: * humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos sæculi: * et anxius est super me spiritus meus, in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis: * in factis manuum tuarum meditabar.

Expandi manus meas ad te: * anima mea sicut terra sine aqua tibi.

HEAR, O Lord! my prayer: give ear to my supplication in thy truth; hear me in thy justice.

And enter not into judgment with thy servant; for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old: and my spirit is in anguish within me, my heart within me is troubled.

I remembered the days of old: I meditated on all thy works; I meditated on the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Velociter exaudi me,
Domine: * defecit spiritus
meus.

Non avertas faciem tu-
am a me: * et similis ero
descendentibus in lacum.

Auditam fac mihi mane
misericordiam tuam: *
quia in te speravi.

Notam fac mihi viam,
in qua ambulem: * quia
ad te levavi animam
meam.

Eripe me de inimicis
meis, Domine, ad te con-
fugi: * doce me facere
voluntatem tuam, quia
Deus meus es tu.

Spiritus tuus bonus de-
ducet me in terram rec-
tam: * propter nomen
tuum, Domine, vivificabis
me in æquitate tua.

Educes de tribulatione
animam meam: * et in
misericordia tua disperdes
inimicos meos.

Et perdes omnes, qui
tribulant animam meam:
* quoniam ego servus tu-
us sum.

Ant. Anxius est super
me spiritus meus, in me
turbatum est cor meum.

Hear me speedily, O
Lord! my spirit hath
fainted away.

Turn not away thy face
from me; lest I be like
unto them that go down
into the lake.

Cause me to hear thy
mercy in the morning; for
in thee have I hoped.

Make the way known
to me, wherein I should
walk: for I have lifted up
my soul to thee.

Deliver me from my
enemies, O Lord! to thee
have I fled: teach me to
do thy will, for thou art
my God.

Thy good spirit shall
lead me into the right
land: for thy name's sake,
O Lord! thou wilt quicken
me in thy justice.

Thou wilt bring my
soul out of trouble, and in
thy mercy thou wilt de-
stroy my enemies.

And thou wilt cut off
all them that afflict my
soul; for I am thy ser-
vant.

Ant. My spirit is in an-
guish within me, my heart
within me is troubled.

Ant. Ait latro ad latronem: Nos quidem digna factis recipimus; hic autem quid fecit? Memento mei, Domine, dum veneris in regnum tuum.

DEUS, Deus meus (p. 216).

Deus misereatur (p. 218).

Ant. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

Ant. One thief said to the other: We indeed receive the due reward of our deeds; but what hath this man done? Lord! remember me when thou shalt come into thy kingdom.

O God, my God! (p. 216).

May GOD have mercy (p. 218).

Ant. When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

THE CANTICLE OF HABACUC, CAP. III.

THIS beautiful Canticle, according to the common opinion of the holy fathers, refers entirely to us; because it clearly describes the birth and first coming of the Messiah in quality of Redeemer, and his second in quality of Judge. It predicts the birth of the Messiah in the midst of years and the fulness of time, and declares that, after having exercised His wrath, He would be mindful of His mercy, and manifest to the world the great work of redemption. The special redemption of the Hebrew nation from the servitude of the Chaldeans was a figure of the universal redemption of the human race, the fruit of our Saviour's death and resurrection. The conclusion of the Canticle invites us to rejoice in the Lord and exult in Jesus our God, who, as the conqueror of the world and hell, will conduct us to a blessed eternity, there to sing with Him hymns of thanksgiving and glory.

DOMINE, audi auditionem tuam, * et timui.

O LORD! I have heard thy hearing, and was afraid.

Domine, opus tuum: *
in medio annorum vivifica
illud.

In medio annorum no-
tum facies; * cum iratus
fueris, misericordiæ recor-
daberis.

Deus ab austro veniet,
* et Sanctus de monte
Pharan.

Operuit cœlos gloria
ejus: * et laudis ejus plena
est terra.

Splendor ejus ut lux
erit: * cornua in manibus
ejus.

Ibi abscondita est forti-
tudo ejus: * ante faciem
ejus ibit mors.

Et egredietur diabolus
ante pedes ejus. * Stetit,
et mensus est terram.

Aspexit, et dissolvit
gentes: * et contriti sunt
montes sæculi.

Incurvati sunt colles
mundi, * ab itineribus
æternitatis ejus.

Pro iniquitate vidi ten-
toria Æthiopis: * turba-
buntur pelles terræ Madi-
an.

Numquid in fluminibus

O Lord! thy work, in
the midst of the years,
bring it to life.

In the midst of the years
thou shalt make it known;
when thou art angry, thou
wilt remember mercy.

God will come from the
south, and the Holy One
from Mount Pharan.

His glory covereth the
heavens, and the earth is
full of his praise.

His brightness shall be
as the light; horns are in
his hands.

There is his strength
hid: death will go before
his face.

And the devil shall go
forth before his feet. He
stood, and measured the
earth.

He beheld, and melted
the nations, and the an-
cient mountains were
crushed to pieces.

The hills of the world
were bowed down by the
journeys of his eternity.

I saw the tents of Ethi-
opia for their iniquity: the
curtains of the land of
Madian shall be troubled.

Wast thou angry, O

iratus es, Domine? * aut
in fluminibus furor tuus?
vel in mari indignatio
tua?

Qui ascendes super
equos tuos: * et quadrigæ
tuæ salvatio.

Suscitans suscitabis ar-
cum tuum: * juramenta
tribubus quæ locutus es.

Fluvios scindes terræ:
viderunt te, et doluerunt
montes: * gurges aquarum
transiit.

Dedit abyssus vocem
suam: * altitudo manus
suas levavit.

Sol et luna steterunt in
habitaculo suo, * in luce
sagittarum tuarum, ibunt
in splendore fulgurantis
hastæ tuæ.

In fremitu conculcabis
terram: * et in furore ob-
stupefacies gentes.

Egressus es in salutem
populi tui, * in salutem
cum Christo tuo.

Percussisti caput de

Lord! with the rivers?
or was thy wrath upon the
rivers? or thy indignation
in the sea?

Who wilt ride upon thy
horses, and thy chariots
are salvation.

Thou wilt surely take
up thy bow, according to
the oaths which thou hast
spoken to the tribes.

Thou wilt divide the
rivers of the earth; the
mountains saw thee, and
were grieved, the great
body of waters passed
away.

The deep put forth its
voice: the deep lifted up
its hands.

The sun and the moon
stood still in their habita-
tion: in the light of thy
arrows, they shall go in
the brightness of thy glit-
tering spear.

In thy anger thou wilt
tread the earth under foot:
in thy wrath thou wilt
astonish the nations.

Thou wentest forth for
the salvation of thy peo-
ple: for their salvation
with thy Christ.

Thou struckest the head

domo impii: * denudasti
fundamentum ejus usque
ad collum.

Maledixisti sceptris
ejus, capiti bellatorum
ejus, * venientibus ut
turbo ad dispergendum
me.

Exultatio eorum * sicut
ejus, qui devorat pau-
perem in abscondito.

Viam fecisti in mari
equis tuis, * in luto aqua-
rum multarum.

Audivi, et conturbatus
est venter meus: * a voce
contremuerunt labia mea.

Ingradiatur putredo in
ossibus meis, * et subter
me scateat.

Ut requiescam in die
tribulationis: * ut ascen-
dam ad populum accinctum
nostrum.

Ficus enim non flore-
bit: * et non erit germen
in vineis.

Mentietur opus olivæ,
* et arva non afferent ci-
bum.

Abscindetur de ovili
pecus: * et non erit ar-
mentum in præsepibus.

Ego autem in Domino

of the house of the wicked:
thou hast laid bare his foun-
dation even to the neck.

Thou hast cursed his
sceptres, the head of his
warriors, them that came
out as a whirlwind to
scatter me.

Their joy was like that
of him that devoureth the
poor man in secret.

Thou madest a way in
the sea for thy horses, in
the mud of many waters.

I have heard, and my
bowels were troubled: my
lips trembled at the voice.

Let rottenness enter into
my bones, and swarm under
me.

That I may rest in the
day of tribulation: that I
may go up to our people
that are girded.

For the fig-tree shall not
blossom; and there shall
be no spring in the vine.

The labor of the olive-
tree shall fail; and the
fields shall yield no food.

The flock shall be cut
off from the fold; and
there shall be no herd in
the stalls.

But I will rejoice in the

gaudebo : * et exultabo in
Deo Jesu meo.

Deus Dominus fortitudo
mea : * et ponet pedes
meos quasi cervorum.

Et super excelsa mea
deducet me victor * in
psalmis canentem.

Ant. Cum conturbata
fuerit anima mea, Domine,
misericordiæ memor eris.

Ant. Memento mei, Do-
mine, dum veneris in reg-
num tuum.

Lord : and I will joy in
God my Jesus.

The Lord God is my
strength, and he will make
my feet like the feet of
harts.

And he the conqueror
will lead me upon my high
places singing psalms.

Ant. When my soul
shall be in trouble, O
Lord ! thou wilt be mind-
ful of thy mercy.

Ant. Lord ! remember
me when thou shalt come
into thy kingdom.

PSALMS.

LAUDATE Dominum
de cœlis (p. 223).

Cantate Domino (p.
224).

Laudate Dominum in
sanctis ejus (p. 225).

Ÿ. Collocavit me in
obscuris.

R. Sicut mortuos sæ-
culi.

Ant. Posuerunt super
caput ejus causam ipsius
scriptam : Jesus Naza-
renus, Rex Judæorum.

PRAISE ye the Lord
from the heavens (p. 223).

Sing ye to the Lord (p.
224).

Praise ye the Lord in
his holy places (p. 225).

Ÿ. He that hath made
me to dwell in darkness.

R. As those that have
been dead of old.

Ant. They put over his
head his cause, written :
Jesus of Nazareth, the
King of the Jews.

THE CANTICLE OF ZACHARY. *Luke i.*

BENEDICTUS (p.
227).

BLESSED be the Lord
(p. 227).

The following is said kneeling.

✠. CHRISTUS factus est pro nobis obediens usque ad mortem, mortem autem crucis. ✠. CHRIST became obedient for us unto death; even the death of the cross.

Pater Noster, *totum sub silentio.* Our Father, *privately.*

The Psalm Miserere, p. 211, is recited in a low voice; and in the end, the following prayer, without the Oremus.

RESPICE, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. *Sed dicitur sub silentio:* Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen. LOOK down, O Lord! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. *But say in a low voice:* Who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

At the end of the prayer, a little noise is made: the lighted candle is brought from under the Altar, and all rise and retire in silence.

THE MASS.

THE sacrifice of the altar is the same as that of the cross; and we, in offering it, announce the death of the Lord, which mystery we renew. If the substance of the sacrifice consists in the immolation of the victim, that same adorable body that was immolated on the cross, is immolated on our altars. The only difference consists in

the mode of oblation. Jesus was offered on the cross in a bloody and cruel manner; but He is offered on our altars in an admirable and unbloody manner. On the anniversary of the great sacrifice of the cross, a day of solitude and tears, the Church abstains from offering any other sacrifice, and in the ceremony which takes the place of the Mass, she makes a simple and pure memento of the cross. The priest does not consecrate the host, but consumes that which was consecrated on the preceding day, and conveyed to the Repository. This is the Mass of the Presanctified, which the Greeks offered on all fasting days, but the Latins only on Good-Friday.

THE MASS IN PARASCEVE.

STATION at the Holy Cross of Jerusalem. To signify the darkness that covered the earth at the death of Jesus Christ, the candles are not lit at the reading of the Lessons, the Tracts, the Passion, and the Prayers. The altar is also divested of its ornaments, to represent the nudity of our Redeemer on the cross. The celebrant prostrates himself at the foot of the altar, in an attitude of adoration, and offers his prayers, as if he were before the throne of Divine Majesty. The altar on which God offers Himself in sacrifice, is the throne on which He loves to be particularly adored, and the place where He most willingly receives and grants our petitions. Wherefore, the priest, prostrate at the foot of the altar, performs in that humble posture, three great acts of religion. He confesses his own miseries, acknowledges and adores the Majesty of the Most High, and represents the profound humiliation of Jesus Christ. The ceremony commences by two lessons; the one taken from *Osee*, the other from *Exodus*. In the former, the Prophet invites the people of Israel to return to the Lord, and assures them, that when they shall have sincerely repented, they shall recover their former freedom, and that the Lord, being moved to pity by their hard servitude and bitter penance, shall dispel the shades of night, by the clear light of a beautiful morn, and send down the

precious, fertilizing dew, when the land shall have become most dry and barren.

Jesus Christ came to redeem the whole human race. The deliverance of Israel from the captivity of Babylon, signifies the redemption of mankind from the thralldom of sin. Jesus is that rising sun which was to dispel the night of error; and His blood is that celestial and salutary dew which, when shed upon the soul, renders it fruitful in virtue and works of salvation. The earth was at first barren and desolate, but no sooner had it been bedewed by the blood of Jesus Christ, than it was renewed; it flourished and produced buds of truth and justice. The Prophet finally declares that the Lord rejected the ancient sacrifices, because He preferred interior piety to exterior oblations, and the knowledge of God was dearer and more acceptable to Him than holocausts.

THE MASS.

The Priest and his Ministers, in black vestments, go to the altar, without lights and incense, and prostrate themselves before it; while the Acolytes cover it with one lincn cloth. Then the Priest, with his Minister, goes up to the altar, and a reader reads the following lesson.

THE FIRST LESSON. Osee vi.

ILÆC dicit Dominus:	THUS saith the Lord:
In tribulatione sua mane	In their affliction they will
consurgent ad me. Ve-	rise early to me. Come,
nite, et revertamur ad	and let us return to the
Dominum: quia ipse ce-	Lord; for he hath taken
pit, et sanabit nos: percu-	us, and he will heal us;
tiet, et curabit nos. Vi-	he will strike, and he will
vificabit nos post duos	cure us. He will revivo
dies: in die tertia susci-	us after two days: on the
tabit nos, et vivemus in	third day he will raise us
conspectu ejus. Sciemus,	up, and we shall live in
sequemurque ut cognosca-	his sight. We shall know,

mus Dominum. Quasi diluculum præparatus est egressus ejus, et veniet quasi imber nobis temporaneus et serotinus terræ. Quid faciam tibi, Ephraim? quid faciam tibi, Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei: et judicia tua quasi lux egredientur. Quia misericordiam volui, et non sacrificium; et scientiam Dei, plus quam holocausta.

and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth; and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

THE TRACT.

DOMINE, audiui auditum tuum, et timui; consideravi opera tua, et expavi.

Ÿ. In medio duorum animalium innotesceris: dum appropinquaverint anni, cognosceris; dum advenerit tempus, ostenderis.

LORD! I heard what thou madest me hear, and I was afraid: I considered thy works, and trembled.

Ÿ. Thou wilt appear between two animals; when the years shall be accomplished, thou wilt make thyself known:

✠. In eo dum turbata fuerit anima mea, in ira misericordiæ memor eris.

✠. Deus a Libano veniet, et Sanctus de monte umbroso et condenso.

✠. Operuit cœlos majestas ejus, et laudis ejus plena est terra.

when the time shall come, thou wilt be manifested.

✠. When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

✠. God will come from Libanus, and the Holy One from the shady and dark mountain.

✠. His majesty overspreads the heavens, and the earth is full of his praise.

THE COLLECT.

Oremus.

Flectamus genua.

R. Levate.

DEUS, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit; concede nobis tuæ propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat in unitate, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD! from whom Judas received the punishment of his sin, and the thief the reward of his confession; grant us the effects of thy mercy: that as our Lord Jesus Christ at the time of his passion bestowed on each a different recompense of his merits, so having destroyed the old man in us, he may give us the grace of his resurrection; who liveth, &c.

THIS second lesson, taken from Exodus, contains the command which God gave the people of Israel, when they were on the point of leaving Egypt for the promised land, namely: that they should immolate a Lamb and stain with its blood the doors of their dwellings, to escape the massacre which the destroying angel would make of all the first-born found in the Egyptian dwellings which were not signed with this blood; that the Lamb should be entirely consumed and eaten with certain ceremonies, all of which were mysterious, instructive, and prescribed by a perpetual rite; and that the Israelites should begin to reckon their year from this day. The years of salvation date from our Redeemer's death, and Jesus Christ is the secret of this mystery. He is the pure and innocent Lamb immolated on the cross. His blood is the price of our redemption and the cause of our salvation. He is the perpetual victim, the daily sacrifice, which, after having been mystically immolated on our sacred altars, becomes our food to nourish and fortify us during our thorny and painful pilgrimage towards the promised land of a blessed eternity.

THE SECOND LESSON. *Exod. xii.*

<p>IN diebus illis: Dixit Dominus ad Moysen et Aaron in terra Ægypti: Mensis iste vobis principium mensium; primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad ves-</p>	<p>IN those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than</p>
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cendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum, quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum, tolletis et hœdum. Et servabitis eum usque ad quartam decimam diem mensis hujus, immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sumet de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni. Caput cum pedibus ejus et intestinis vorabitis: nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: renes vestros accingetis, et calceamenta habebitis in pedibus,

may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening; and they shall take of the blood thereof, and put it on upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof, any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it till morning. If there be any thing left,

tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini.

you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands: and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

THE TRACT.

ERIPÉ me Domine, ab homine malo: a viro iniquo libera me.

Ÿ. Qui cogitaverunt malitias in corde, tota die constituebant prælia.

Ÿ. Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.

Ÿ. Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis libera me.

Ÿ. Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi.

Ÿ. Et funes extendunt in laqueum pedibus

DELIVER me, O Lord! from the evil man, rescue me from the unjust man.

Ÿ. Who have devised iniquity in their hearts, all the day long they designed battles.

Ÿ. They have sharpened their tongues like a serpent: the venom of asps is under their lips.

Ÿ. Keep me, O Lord! from the hand of the wicked; and from unjust men deliver me.

Ÿ. Who have proposed to supplant my steps: the proud have hidden a net for me.

Ÿ. And they have stretched out cords for a

meis: juxta iter scandalum posuerunt mihi.

℣. Dixi Domino: Deus meus es tu; exaudi Domine vocem orationis meæ.

℣. Domine, Domine, virtus salutis meæ, obumbrasti caput meum in die belli.

℣. Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me, ne derelinquas me, ne unquam exaltentur.

℣. Caput circuitus eorum: labor labiorum ipsorum operiet eos.

℣. Vcrumtamen justi confitebuntur nomini tuo; et habitabunt recti cum vultu tuo.

snare: they have laid for me a stumbling-block by the wayside.

℣. I said to the Lord: Thou art my God; hear, O Lord! the voice of my supplication.

℣. O Lord! O Lord! the strength of my salvation! thou hast overshadowed my head in the day of battle.

℣. Give me not up, O Lord! from my desire to the wicked; they have plotted against me; do not thou forsake me, lest they should triumph.

℣. The head of them compassing me about: the labor of their lips shall overwhelm them.

℣. But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

Here follows the history of the passion. On this day is read that which was written by St. John, who, according to the order of time, was the last of the Evangelists, and the only Apostle that never abandoned his Divine Master, but followed Him even to the cross. The Church causes it to be read after the prophecies, to enliven our faith and confirm our hope. The truth of the prophecies is one of the strongest proofs of our religion. God, having resolved

to save man by means of His Son, kept this design in view from the beginning of the world, and began to hold forth promises, predictions, and figures; all of which were fulfilled by the coming of Jesus, His life and death. It is for this reason, that the Church places the history of the Gospel immediately after the prophecies, confronting, as it were, light with shade and truth with figure,—that we, seeing how perfectly they agree, may be convinced that in the life, passion, and death of Jesus Christ all has been verified that was so long before predicted concerning Him.

Passio Domini nostri Jesu Christi secundum Joannem. *Cup. xviii.* The passion of our Lord Jesus Christ according to St. John. *Chap. xviii.*

IN illo tempore: Egredus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus: in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum, quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a Pontificibus et Pharisæis ministros, venit illuc cum lanternis, et facibus, et armis. Jesus itaque sciens omnia quæ ventura erant super eum, processit, et dixit eis: Quem quæritis? Responderunt ei: Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui trade- **AT that time, Jesus went forth with his disciples, over the brook of Cedron, where there was a garden, into which he and his disciples entered. Now Judas also, who betrayed him, knew the place, because Jesus had often resorted thither together with his disciples. Judas therefore, having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith**

bat eum, cum ipsis. Ut ergo dixit eis: Ego sum; abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: Quem quæritis? Illi autem dixerunt: Jesum Nazarenum. Respondit Jesus: Dixi vobis, quia ego sum. Si ergo me quæritis, sinite hos abire. Ut impleretur sermo quem dixit: Quia quos dedisti mihi, non perdiidi ex eis quemquam. Simon ergo Petrus habens gladium, eduxit eum, et percussit pontificis servum, et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non bibam illum? Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum, et adduxerunt eum ad Annam primum, erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat Judæis, quia expedit unum

to them: I am he. And Judas also, who betrayed him, stood with them. As soon then as he had said to them: I am he; they went backward and fell to the ground. Again, therefore, he asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you, that I am he. If therefore you seek me, let these go away. That the word might be fulfilled which he had said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter: Put up thy sword into the scabbard. The cup which my Father hath given me, shall not I drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him: and they led him away to Annas first,

hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ, et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Numquid et tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se. Erat autem cum eis et Petrus stans, et calefaciens se.

Pontifex ergo interrogavit Jesum de discipulis

for he was father-in-law to Caiphias, who was the high priest of that year. Now Caiphias was he who had given the counsel to the Jews: that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then the other disciple who was known to the high priest, went out, and spoke to her that kept the door, and brought in Peter. And the maid that waited at the door, saith to Peter: Art thou also one of this man's disciples? He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

The high priest then asked Jesus of his disci-

suis, et de doctrina ejus. Respondit ei Jesus: Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt; et in occulto locutus sum nihil. Quid me interrogas? interroga eos qui audierunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: Sic respondes pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me cædis? Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: Numquid et tu ex discipulis ejus es? Negavit ille, et dixit: Non sum. Dicit ei unus ex servis pontificis, cognatus ejus cujus abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus, et statim gallus can-

ples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent him bound to Caiphas, the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him:

tavit. Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit: Quam accusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei: Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram judicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus, et vocavit Jesum, et dixit ei: Tu es rex Judæorum? Respondit Jesus: A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Judæus sum? Gens tua, et pontifices tradiderunt te mihi. Quid fecisti? Respondit Jesus: Regnum

Did not I see thee in the garden with him? Then Peter again denied: and immediately the cock crowed. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the passover. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or

meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judæis : nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus : Ergo rex es tu ? Respondit Jesus : Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati. Omnis qui est ex veritate, audit vocem meam. Dicit ei Pilatus : Quid est veritas ? Et cum hoc dixisset, iterum exivit ad Judæos, et dicit eis : Ego nullam invenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha : vultis ergo dimittam vobis regem Judæorum ? Clamaverunt ergo rursum omnes, dicentes : Non hunc, sed Barabbam. Erat autem Barabbas latro.

have others told it thee of me ? Pilate answered : Am I a Jew ? Thy own nation, and the chief priests have delivered thee up to me. What hast thou done ? Jesus answered : My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews : but now my kingdom is not from hence. Pilate therefore said to him : Art thou a king then ? Jesus answered : Thou sayest that I am a king. For this was I born, and for this came I into the world ; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him : What is truth ? And when he had said this, he went out again to the Jews, and saith to them : I find no cause in him. But you have a custom that I should release one unto you at the passover : will you therefore that I release unto you the King of the

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: Ave, rex Judæorum; et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. (Exivit ergo Jesus portans coronam spinæam, et purpureum vestimentum.) Et dicit eis: Ecce homo. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, et crucifigite; ego enim non invenio in eo causam. Responderunt ei Judæi: Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. Cum ergo audisset Pilatus

Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Then, therefore, Pilate took Jesus, and scourged him. And the soldiers plaiting a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him, and said: Hail, King of the Jews! And they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring him forth to you that you may know that I find no cause in him. So Jesus came forth, bearing the crown of thorns, and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the officers, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made him-

hunc sermonem, magis timuit. Et ingressus est prætorium iterum, et dixit ad Jesum: Unde es tu? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? Respondit Jesus: Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet. Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris: omnis enim qui se regem facit, contradicit Cæsari.

Pilatus autem cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali in loco qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve pas-

self the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore said to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-seat, in the place that is called the Pavement, and in Hebrew, Gabbatha.

chæ, hora quasi sexta. Et dicit Judæis: Ecce rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Responderunt pontifices: Non habemus regem nisi Cæsarem. Tunc ergo tradidit eis illum ut crucifigeretur. Susceperunt autem Jesum, et eduxerunt. Et bajulans sibi crucem, exivit in eum qui dicitur Calvariæ locum, hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum: Jesus Nazarenus, Rex Judæorum. Hunc ergo titulum multi Judæorum legerunt; quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebraice, græce, et latine. Dicebant ergo Pilato pontifices Judæorum: Noli scribere, Rex Judæorum; sed quia ipse dixit, Rex sum Ju-

And it was the parascève of the passover, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew, Golgotha; where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was, Jesus of Nazareth, the King of the Jews. The title, therefore, many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief

dæorum. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes, unicuique militi partem) et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: Non scindamus eam, sed sortiamur de illa cujus sit. Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit: Sitio. Vas

priest of the Jews said to Pilate: Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers did indeed these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith

ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: Consummatum est. Et inclinato capite, tradidit spiritum.

to his mother: Woman! behold thy Son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they put a sponge full of vinegar, about hyssop, and put it to his mouth. When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

Here all kneel, and pause a little, to meditate on the redemption of mankind.

JUDÆI ergo (quoniam parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quinem fregerunt crura, et alterius qui crucifixus est

THEN the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke

cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura: sed unus militum lancea lateris ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit, et verum est testimonium ejus. Et ille scit quia vera dicit: ut et vos credatis. Facta sunt enim hæc, ut Scriptura impleretur: Os non comminuētis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it gave testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

Here Munda cor meum is said as usual, but the blessing is not asked, nor are lights used as in other Gospels; and the Priest at the end kisses not the book.

POST hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum) ut tolleretur corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit

AND after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave him leave.

corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus; et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and wrapt it in linen clothes with the spices, as the manner of the Jews is to bury. Now there was a garden in the place where he was crucified; and in the garden a new sepulchre, wherein no man yet had been laid. Therefore, because of the parasceve of the Jews, they laid Jesus there; for the sepulchre was nigh at hand.

PRAYERS.

THE Church teaches that no one enters heaven except through the merits and redemption of Jesus, and that there is no other name given to man by which he may be saved, but that these merits and this redemption are so plentiful that all participate in their fulness. Christ died for all, He is the Saviour of all, for all is He the Mediator between God and man. And as He offered Himself for the whole human race, He prays for all; therefore, no one is excluded from the merits of His sacrifice and the benefit of His prayers. The Church fulfils the intention of her Divine Spouse, by praying in her sacrifices for every

description of persons, placing all her trust in the merits of Jesus Christ. These solemn prayers for all ranks and conditions of people, offered in imitation of our Lord, are very frequent and common; they are offered, particularly, on Good-Friday, because, on that day, Jesus died on the cross, and prayed during His crucifixion for His executioners, thus giving us an example and lesson of prayer. He rejoices that the Church prays for all, because He wills that all should reap the fruits and merits of His redemption.

These prayers are of great antiquity. St. Paul exhorts us, in the first place, to pray for all men, for the king and such as are in authority, because this is right and acceptable in the sight of God our Saviour. The most ancient fathers believed that this custom descended to them by apostolic tradition, and they even proposed this method of prayer to us as a law of faith, and made use of it as an argument to confound the enemies of the grace of Christ. The prayers are preceded by an admonition, which instructs us as to what we should ask, and indicates the subject of the prayer. As these prayers are said in a kneeling posture, the admonition is followed by the Deacon's notice, bidding all, in a loud voice, to bend the knee. However, this notice is omitted before the prayer for the Jews, in which we implore that the veil may be removed from their hearts, which hinders them from seeing and believing in the Scriptures. We forbear kneeling at this petition, to testify our detestation of the scorn with which our Divine Redeemer was treated on the day of His crucifixion by those who scoffingly bent the knee before Him and hailed Him in derision.

Then the Priest, at the Epistle corner, says the following Prayers :

OREMUS, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dig-	LET us pray, beloved brethren! for the holy church of God: that our God and Lord will be pleased to give it peace,
---	--

netur toto orbe terrarum :
 subjiçens ei principatus,
 et potestates : detque nobis
 quietam et tranquillam
 vitam degentibus, glorifi-
 care Deum Patrem omni-
 potentem.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiternus Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiæ tuæ; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum Jesum Christum, etc.

R. Amen.

Oremus et pro beatissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine Episcopatus, salvum atque incolumem custodiat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.

Oremus.

Flectamus genua.

maintain it in union, and preserve it over the earth; subjecting it to the princes and potentates of the world; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who by Christ hast revealed thy glory to all nations; preserve the works of thy mercy; that thy church, spread over the whole world, may persevere with a constant faith in the confession of thy name; through the same Lord Jesus Christ, &c.

R. Amen.

Let us pray also for our Holy Father Pope N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in health and safety, for the good of his holy Church, to govern the holy people of God.

Let us pray.

Let us bend our knees.

R. Levate.

OMNIPOTENS sempiternus Deus, cujus iudicio universa fundantur: respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva: ut christiana plebes, quæ te gubernatur auctore, sub tanto Pontifice, credulitatis suæ meritis augeatur. Per Dominum nostrum Jesum Christum, etc.

R. Amen.

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginibus, Viduis, et pro omni populo sancto Dei.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiternus Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiæ tuæ munere, ab omnibus tibi gradibus fide-

R. Riso up.

ALMIGHTY and everlasting God! by whose judgment all things are founded; mercifully regard our prayers, and by thy goodness preserve our Bishop, chosen for us; that the Christian people who are governed by thy authority may increase the merits of their faith under so great a Prelate; through our Lord Jesus Christ.

R. Amen.

Let us pray also for all Bishops, Priests, Deacons, Sub-Deacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! by whose spirit the whole body of the church is sanctified and governed, hear our prayers for all orders; that by the assistance of thy grace thou mayest be faith-

liter serviatur. Per Dominum nostrum,—in unitate ejusdem, etc.

R. Amen.

Oremus et pro catechumenis nostris: ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiæ: ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiterno Deus, qui Ecclesiam tuam nova semper prole fœcundas: auge fidem et intellectum catechumenis nostris: ut renati fonte baptismatis, adoptionis tuæ filiis aggregentur. Per Dominum nostrum, etc.

R. Amen.

Oremus dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis munus purget erroribus, morbos auferat, famem de-

fully served by all degrees, through our Lord,—in the unity of the same, &c.

R. Amen.

Let us pray also for our catechumens; that our Lord God will open the ears of their hearts and the gate of his mercy; that having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who always makest thy church fruitful in new children, increase the faith and understanding of our catechumens: that being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children, through our Lord.

R. Amen.

Let us pray, beloved brethren! to God the Father Almighty, that he will purge the world of all errors, cure diseases, drive

pellat, aperiatur carceres,
vincula dissolvat, peregrin-
antibus reditum, infir-
mantibus sanitatem, navi-
gantibus portum salutis
indulgeat.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempi-
terne Deus, mœstorum
consolatio, laborantium
fortitudo; perveniant ad
te preces de quacumque
tribulatione clamantium;
ut omnes sibi in necessita-
tibus suis misericordiam
tuam gaudeant affuisse.
Per Dominum nostrum,
etc.

R. Amen.

Oremus et pro hæreti-
cis et schismaticis: ut
Deus et Dominus noster
eruat eos ab erroribus
universis; et ad sanctam
matrem Ecclesiam Catho-
licam atque Apostolicam
revocare dignetur.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sem-
piterne Deus, qui salvus

away famine, open prisons,
break chains, grant a safe
return to travellers, health
to the sick, and a secure
haven to such as are at
sea.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and ever-
lasting God! the comfort
of the afflicted, and the
strength of those that la-
bor; let the prayers of
those that call upon thee
in any trouble, be heard
by thee; that all may, with
joy, find the effects of thy
mercy in their necessities:
through our Lord.

R. Amen.

Let us pray also for he-
retics and schismatics:
that our Lord God will be
pleased to deliver them
from all their errors; and
recall them to our holy
mother the Catholic and
Apostolic Church.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and ever-
lasting God! who savest

omnes, et neminem vis perire; respice ad animas diabolica fraude deceptas, ut omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuæ redeant unitatem. Per Dominum nostrum, etc.

R. Amen.

Oremus et pro perfidis Judæis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Jesum Christum Dominum nostrum.

Non respondetur Amen, sed statim dicitur:

Omnipotens sempiterne Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcæcatione deferimus: ut agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eundem Dominum nostrum, etc.

R. Amen.

Oremus et pro Paganis:

all, and wilt have no man perish; look on the souls that are seduced by the deceit of the Devil; that the hearts of those who err, having laid aside all heretical malice, may repent and return to the unity of thy truth; through our Lord.

R. Amen.

Let us pray also for the perfidious Jews; that our Lord God will withdraw the veil from their hearts; that they also may acknowledge our Lord Jesus Christ.

Amen is here omitted.

Almighty and everlasting God! who deniest not thy mercy even to the perfidious Jews; hear our prayers, which we pour forth for the blindness of that people: that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness, through the same Lord.

R. Amen.

Let us pray also for the

ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut, relictis idolis suis, convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sem-piterne Deus, qui non mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram, et libera eos ab idolorum cultura; et aggrega Ecclesiæ tuæ sanctæ, ad laudem et gloriam nominis tui. Per Dominum nostrum, etc.

R. Amen.

Pagans; that Almighty God will take iniquity out of their hearts: that quitting their idols, they may be converted to the true and living God, and his only Son Jesus Christ, our God and Lord.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who seekest not the death, but the life of sinners: mercifully hear our prayers, and deliver them from the worship of idols; and for the praise and glory of thy name, admit them into thy holy Church; through our Lord.

R. Amen.

ADORATION OF THE CROSS.

THE Church, during the whole of this office, presents to our view Jesus crucified for love of us; that, being moved to holy compunction at the sight, we may dispose ourselves to reap the fruit of His redemption. Whoever raised his eyes towards the serpent, which was exposed on a rod erected in the desert, was healed. The virtue was not in the serpent: this Jesus Christ declared, when He gave us to understand that it was a figure of Himself, exalted on the cross for our salvation. The Church, on this day, presents Him to the view and adoration of the faith-

ful, that they may lift their eyes and hearts to Him, and draw from that glance life and salvation. The practice of prostrating before the cross of Christ, particularly on Good-Friday, is very ancient. It is supposed to have commenced in Jerusalem, and thence to have extended throughout the Church. The holy fathers, who undertook the defence of the sacred images, made use of this pious ceremony to prove the sanctity of their worship, and confound the Iconoclasts, who had been excited to the warfare by the Hebrews, the great enemies of the adoration of the cross. For they, having crucified Jesus Christ, could not bear that image to be honored, which reproached them with their horrible sacrilege.

After the prayers, the Priest puts off his vestment, and taking from the altar the Cross covered with a veil, he goes to the Epistle corner, where he uncovers the top of it, and shows it to the people, singing the antiphon :

ECCE lignum Crucis, BEHOLD the wood of
the Cross,

Then the Deacon and Sub-Deacon join with him in singing the rest :

IN quo salus mundi ON which the Salvation
pendit. of the world was hanged.

And the choir, prostrate on the ground, answers :

VENITE, adoremus. COME, let us adore.

From thence, the Priest proceeds to the right side of the altar, where he uncovers the right arm of the Cross, singing a second time, Ecce lignum, as before. Lastly, he goes to the middle of the altar, and uncovers the whole Cross, singing a third time, Ecce lignum, as before. After which he carries it to a place prepared before the altar, where he adores, first himself, and then the clergy and laity, all kneeling thrice on both knees, and kissing the feet of the Crucifix.

The reproaches are sung during the adoration. The history of no other nation presents greater benefits, nor

more signal miracles on the part of God; nor darker ingratitude and more enormous prevarications on the part of man, than that of the people of Israel. Therefore that stubborn and stiff-necked nation might justly be reproached with having always resisted the Holy Spirit; but the depth of their ingratitude and iniquity was made manifest in the death of Jesus Christ. The long-expected Messiah came, but their perfidy had attained such a height, that Israel's murderous and ungrateful sons, instead of joyfully welcoming, sought the death of Him, whose advent their fathers had invoked with such earnest entreaties, and anticipated with such longing desires. On the day of their horrid sacrilege, he reproaches them again; and in terms the most tender and affectionate, compares the benefits they have received, and the ingratitude with which they have responded to them.

During the adoration of the Cross, at the end of each reproach the celebrated Trisagium is sung in Greek and Latin. According to ancient chronicles, and the testimony of many authentic and ecclesiastical writers, this is said to have been inspired by Heaven during a fearful earthquake that shook Constantinople, but which ceased when this celebrated hymn was sung. It was first inserted in our liturgy to be sung in honor of the blessed Trinity.

On this day it is chanted during the adoration of the Cross, as it evidently refers to Jesus Christ, the second person of the blessed Trinity, who, clothed in our flesh, was affixed to a cross; to Him we have recourse, imploring mercy. As, during the Mass, we exclaim, in the canticle of the angels: Thou alone art Holy! Thou alone art Lord! Thou alone art Most High, O Jesus Christ! in like manner, being the Saint of saints, man and yet the true, living and immortal God, we invoke Him as holy God, holy, strong, holy and immortal, now that He enjoys a glorious immortality at the right of His Father, particularly on this day, when by His death he conquered death and hell.

During the adoration, two chanters in the middle of the choir sing the following verses :

POPULE meus, quid MY people! what have

fecit tibi? aut in quo contristavi te? Responde mihi.

℣. Quia eduxi te de terra Ægypti, parasti crucem Salvatori tuo.

I done to thee? Or in what have I grieved thee? Answer me.

℣. Because I brought thee out of the land of Egypt: thou hast prepared a cross for thy Saviour.

One side of the choir sings:

Agios o Theos.

Holy God.

The other side answers:

Sanctus Deus.

Holy God.

The first side:

Agios ischyros.

Holy and strong God.

The second side:

Sanctus fortis.

Holy and strong God.

The first side:

Agios athanatos, eleison imas.

Holy and immortal God! have mercy on us.

The second side:

Sanctus immortalis, miserere nobis.

Holy and immortal God! have mercy on us.

After this, two of the second side sing:

℣. QUIA eduxi te per desertum quadraginta annis, et manna cibavi te,

℣. BECAUSE I led thee through the desert forty years, and fed thee

et introduxi te in terram with manna, and brought
 satis bonam, parasti cru- thee into an excellent
 cem Salvatori tuo. land; thou hast prepared
 a cross for thy Saviour.

Then Agios o Theos is repeated as before, and two of the first side sing:

<p>Ψ. QUID ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissi- mam; et tu facta es mihi nimis amara; aceto nam- que sitim meam potasti, et lancea perforasti latus Salvatori tuo.</p>	<p>Ψ. WHAT more should I have done to thee, and have not done? I have planted thee for my most beautiful vine- yard: and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink, and with a spear thou hast pierced the side of thy Saviour.</p>
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Agios o Theos is repeated as before.

The following verses are sung alternately by the two chanters on each side of the choir. Both sides repeat, after each verse, Popule meus, &c., p. 375.

<p>Ψ. EGO propter te flagellavi Ægyptum cum primogenitis suis; et tu me flagellatum tradidisti.</p>	<p>Ψ. FOR thy sake I scourged Egypt with her first born; and thou hast delivered me to be scourged.</p>
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<p>Ψ. Ego eduxi te de Ægypto, demerso Pha- raone in mare rubrum; et tu me tradidisti prin- cipibus sacerdotum.</p>	<p>Ψ. I brought thee out of Egypt, having drowned Pharaoh in the Red Sea: and thou hast delivered me over to the chief priests.</p>
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℣. Ego ante te aperui mare; et tu aperuisti lancea latus meum.

℣. Ego ante te præivi in columna nubis; et tu me duxisti ad prætorium Pilati.

℣. Ego te pavi manna per desertum; et tu me cæcidisti alapis et flagellis.

℣. Ego te potavi aqua salutis de petra; et tu me potasti felle et aceto.

℣. Ego propter te Chananæorum reges percussi; et tu percussisti arundine caput meum.

℣. Ego dedi tibi sceptrum regale; et tu dedisti capiti meo spineam coronam.

℣. Ego te exaltavi magna virtute; et tu me suspendisti in patibulo crucis.

℣. I opened the sea before thee: and thou with a spear hast opened my side.

℣. I went before thee in a pillar of the cloud; and thou hast brought me to the palace of Pilate.

℣. I fed thee with manna in the desert; and thou hast beaten me with buffets and scourges.

℣. I gave thee wholesome water to drink out of the rock; and thou hast given me gall and vinegar.

℣. For thy sake I struck the kings of the Chananites; and thou hast struck my head with a reed.

℣. I gave thee a royal sceptre; and thou hast given me a crown of thorns.

℣. I have exalted thee with great strength; and thou hast hanged me on the gibbet of the cross.

Both sides repeat Popule meus, and then sing the following Antiphon:

Ant. CRUCEM tuam adoramus Domine, et sanc-

Ant. WE adore thy cross, O Lord! and we

tam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo. Ps. 66. Deus misereatur nostri, et bene- dicat nobis: illuminet vul- tum suum super nos, et misereatur nostri.—Cru- cem tuam, etc.	praise and glorify thy ho- ly resurrection: for by the wood of the cross the whole earth is filled with joy. Psalm. May God have mercy on us and bless us; may his coun- tenance shine upon us, and may he have mercy on us.—We adore, &c.
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After this, is sung the versicle Crux fidelis, with the hymn Pange lingua gloriosi, and after each verse is repeated Crux fidelis, or Dulce lignum, in the following manner:

Crux fidelis, inter omnes
 Arbor una nobilis:
 Nulla silva talem profert,
 Fronde, flore, germine.
 Dulce lignum, dulces clavos,
 Dulce pondus sustinet.

The same in English.

O faithful Cross! O noblest tree:
 In all our woods there's none like thee:
 No earthly groves, no shady bowers
 Produce such leaves, such fruit, such flowers.
 Sweet are the nails, and sweet the wood,
 That bears a weight so sweet and good.

THE HYMN.

Pange, lingua, gloriosi
 Lauream certaminis,
 Et super crucis trophæo
 Dic triumphum nobilem;
 Qualiter Redemptor orbis,
 Immolatus vicerit.

Crux fidelis is repeated as far as Dulce lignum.

De parentis protoplasti
Fraude factor condolens:
Quando pomi noxialis
In necem morsu ruit:
Ipse lignum tunc notavit,
Damna ligni ut solveret.

Dulce lignum is repeated.

Hoc opus nostræ salutis
Ordo depoposcerat:
Multiformis proditoris
Ars ut artem falleret;
Et medelam ferret inde,
Hostis unde læserat.

Crux fidelis is repeated.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis conditor;
Atque ventre virginali,
Carne amictus, prodidit.

Dulce lignum is repeated.

Vagit infans inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo mater alligat,
Et Dei manus pedesque
Stricta cingit fascia.

Crux fidelis is repeated.

Lustra sex qui jam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,

Agnus in crucis levatur
Immolandus stipite.

Dulce lignum is repeated.

Felle potus ecce languet;
Spina, clavi, lancea,
Mite corpus perforarunt;
Unda manat et cruor;
Terra, pontus, astra, mundus
Quo lavantur flumine!

Crux fidelis is repeated.

Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas:
Et superni membra Regis
Tende miti stipite.

Dulce lignum is repeated.

Sola digna tu fuisti
Ferre mundi victimam;
Atque portum præparare
Arca mundo naufrago,
Quam sacer cruor perunxit,
Fusus agni corpore.

Crux fidelis is repeated.

Sempiterna sit beatæ
Trinitati gloria;
Æqua Patri, Filioque,
Par decus Paraclito:
Unius, Trinique nomen
Laudet universitas. Amen.

Dulce lignum is repeated.

The same in English.

Sing, O my tongue! devoutly sing
The glorious laurels of our king;
Sing the triumphant victory
Gained on a cross erected high;
Where man's Redeemer yields his breath,
And dying, conquers hell and death.

With pity our Creator saw
His noble work transgress his law;
When our first parents rashly eat
The fatal tree's forbidden meat;
He then resolved the Cross's wood
Should make that wood's sad damage good.

By this wise method God designed,
From sin and death to save mankind;
Superior art with love combines,
And arts of Satan countermines;
And where the traitor gave the wound,
There healing remedies are found.

When the full time decreed above
Was come, to show this work of love,
The eternal Father sends his Son,
The world's Creator, from the throne;
Who on our earth, this vale of tears,
Clothed with a virgin's flesh appears.

Thus God, made man, an infant lies,
And in the manger weeping cries;
His sacred limbs by Mary bound
The poorest tattered rags surround;
And God's incarnate feet and hands
Are closely tied with swathing bands.

Full thirty years were freely spent
In this our mortal banishment;

And then the Son of Man decreed
For the lost sons of men to bleed ;
And on the cross a victim laid,
The solemn expiation made.

Gall was his drink ; his flesh they tear
With thorns and nails ; a cruel spear
Pierces his sides ; from whence a flood
Streams forth of water mixed with blood,
With what a tide are washed again
The sinful earth, the stars and main !

Bend, towering tree ! thy branches bend,
Thy native stubbornness suspend ;
Let not stiff nature use its force,
To weaker sap have now recourse ;
With softest arms receive thy load,
And gently bear our dying God.

On thee alone the Lamb was slain,
That reconciled the world again ;
And when on raging seas was tost
The shipwrecked world and mankind lost,
Besprinkled with his sacred gore,
Thou safely brought'st them to the shore.

All glory to the sacred Three,
One undivided Deity ;
To Father, Holy Ghost, and Son,
Be equal praise and homage done ;
Let the whole universe proclaim
Of one and three the glorious name. Amen.

When the adoration of the Cross is almost finished, the candles upon the altar are lighted ; and after the adoration, the Cross is placed again upon the altar. Then the Priest with his ministers and Clergy goes in procession to the place where the B. Sacrament was put the day before ; from whence he brings it back in the same order as it was carried thither. During the procession is sung the hymn Vexilla regis prodeunt.

THE HYMN.

Vexilla regis prodeunt,
Fulget Crucis mysterium
Quo carne carnis conditor
Suspensus est patibulo.

Quo vulneratus insuper
Mucrone diro lanceæ,
Ut nos lavaret crimine,
Manavit unda et sanguine.

Impleta sunt quæ concinit,
David fideli carmine,
Dicens: In nationibus,
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Sæcli pependit pretium,
Statera facta corporis,
Prædamque tulit tartari.

O Crux, ave, spes unica,
Hoc passionis tempore,
Auge piis justitiam,
Reisque dona veniam.

Te, summa Deus Trinitas
Collaudet omnis spiritus:
Quos per crucis mysterium
Salvas, rege per sæcula. Amen.

†. Eripe me, Domine, ab homine malo.
R. A viro iniquo eripe me.

The same in English.

Behold the royal ensigns fly,
Bearing the Cross' mystery;
Where life itself did death endure,
And by that death, did life procure.

A cruel spear let out a flood
Of water, mixed with saving blood,
Which gushing from the Saviour's side,
Drown'd our offences in the tide.

The mystery we now unfold,
Which David's faithful verse foretold,
Of our Lord's kingdom, whilst we see,
God ruling nations from a tree.

O lovely tree, whose branches wore
The royal purple of his gore!
How glorious does thy body shine,
Supporting members so divine!

The world's blest balance thou art made,
On thee, our ransom, Christ is weigh'd,
Our sins, though great, his pains outweigh,
And rescue hell's expected prey.

Hail, holy cross! Hail, mournful tree,
Our hope, with Christ, is nailed on thee;
Grant to the just increase of grace,
And every sinner's crimes efface.

Blest Trinity! we praises sing
To thee from whom all graces spring:
Celestial crowns on those bestow,
Who conquer by the cross below. Amen.

℣. Deliver me, O Lord! from the wicked man.

℞. Rescue me from the unjust man.

Ant. Scriptum est enim. *Ant.* For it is written.

The Priest having come back to the altar, places the holy Sacrament on it, fumes it with incense, on his knees, and lays the sacred host on the corporal. Then wine and water are put into the chalice, which is set on the altar, and the incense is put into the censer; with which the Priest fumes the sacred host and the offering of wine and water, saying:

INCENSUM istud, a MAY this incense,
 te benedictum, ascendat which thou hast blest,
 ad te, Domine; et descen- ascend to thee, O Lord!
 dat super nos misericordia and may thy mercy de-
 tua. scend upon us.

Then he fumes the altar, saying:

DIRIGATUR, Domi- LET my prayer, O
 ne, oratio mea, sicut in- Lord! be directed as in-
 censum in conspectu tuo: cense in thy sight: the
 elevatio manuum mearum lifting up of my hands, an
 sacrificium vespertinum. evening sacrifice. Set a
 Pone, Domine, custodiam watch, O Lord! before my
 ori meo, et ostium circum- mouth, and a door round
 stantiæ labiis meis: ut about my lips; that my
 non declinet cor meum in heart may not incline to
 verba malitiæ, ad excu- evil words, to make ex-
 sandas excusationes in cuses in sins.
 peccatis.

When he gives the censer to the Deacon, he says:

ACCENDAT in nobis MAY the Lord kindle
 Dominus ignem sui amo- in us the fire of his love,
 ris, et flammam æternæ and the flame of eternal
 charitatis. Amen. charity. Amen.

After this, he goes down from the altar on the Epistle side, and there washes his hands. Then returning to the middle of the altar, he says, bowing down:

IN spiritu humilitatis, IN a spirit of humility,

et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie ut placeat tibi, Domine Deus.

and with contrition of heart: We pray thee, O Lord! to make us acceptable to thee; and let our sacrifice be so performed this day in thy sight, that it may be pleasing to thee, O Lord, our God!

Then turning to the people, he says:

ORATE, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

PRAY, brethren! that my sacrifice and yours may be acceptable to God, the Father Almighty.

And turning again to the altar, he says:

Oremus.

Let us pray.

PRÆCEPTIS salutari-
bus moniti, et divina in-
stitutione formati, aude-
mus dicere:

INSTRUCTED by thy
wholesome precepts, and
following thy divine in-
stitution, we presume to
say:

Pater noster, qui es in
cœlis: sanctificetur nomen
tuum: adveniat regnum
tuum: fiat voluntas tua,
sicut in cœlo, et in terra.
Panem nostrum quotidia-
num da nobis hodie: et
dimitte nobis debita nos-
tra, sicut et nos dimittimus
debitoribus nostris.
Et ne nos inducas in ten-
tationem.

Our Father, who art in
heaven; hallowed be thy
name; thy kingdom come:
thy will be done on earth,
as it is in heaven. Give
us this day our daily bread;
and forgive us our tres-
passes, as we forgive them
that trespass against us.
And lead us not into
temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

The Priest in a low tone says Amen, *and then says aloud:*

LIBERA nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

DELIVER us, O Lord! we beseech thee, from all evils, past, present, and to come; and by the intercession of the blessed and glorious ever Virgin Mary; mother of God, of thy blessed Apostles, Peter and Paul, and of Andrew, and all the Saints, mercifully grant peace in our days: that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance: through the same Lord Jesus Christ thy Son, who liveth and reigneth, with thee and the Holy Ghost, one God, for ever and ever.

R. Amen.

After this prayer, having adored on his knees, he puts the paten under the sacred host, which with his right hand he elevates, that it may be seen by the people; and immediately divides it into three parts, putting the last into the chalice. Then he says the following prayer:

PERCEPTIO corporis LET not the participation of thy body, O Lord

quod ego indignus sumere. Jesus Christ! which
 præsumo, non mihi prove- though unworthy I pre-
 niat in iudicium et con- sume to receive, turn to
 demnationem: sed pro tua my judgment and condem-
 pietate prosit mihi ad tu- nation: but through thy
 tamentum mentis et cor- mercy let it be for me an
 poris, et ad medelam per- effectual safeguard and
 cipiendam. Qui vivis et remedy of soul and body;
 regnas cum Deo Patre in who, with God the Father
 unitate Spiritus sancti and the Holy Ghost, livest
 Deus, per omnia sæcula and reignest, one God,
 sæculorum.—Amen. world without end: Amen.

Then he kneels and takes the paten with the body of Christ, and says, with the greatest humility and reverence:

PANEM cœlestem ac- I WILL take the
 cipiam, et nomen Domini heavenly bread, and in-
 invocabo. voke the name of the Lord.

Then striking his breast, he says thrice:

DOMINE, non sum LORD! I am not wor-
 dignus ut intres sub tec- thy that thou shouldst
 tum meum: sed tantum enter under my roof; but
 dic verbo, et sanabitur only say the word, and my
 anima mea. soul shall be healed.

After which, he signs himself with the blessed Sacrament, saying:

CORPUS Domini nos- THE body of our Lord
 tri Jesu Christi custodiat Jesus Christ preserve my
 animam meam in vitam soul to life everlasting.
 æternam. Amen. Amen.

Then he reverentially receives the body, and immediately after the particle of the sacred host with the wine in the chalice. And having, as usual, washed his fingers and taken the purifi-

cation, bowing in the middle of the altar, with his hands joined, he says :

QUOD ore sumpsimus,
Domine, pura mente ca-
piamus: et de munere
temporali fiat nobis reme-
dium sempiternum.

GRANT, O Lord, that
what we have taken with
our mouth, we may re-
ceive with a pure mind,
and that of a temporal gift
it may prove an eternal
remedy.

*After this, the Priest, having made a reverence to the altar, de-
parts. Vespers are then said, which are the same as the day
before, p. 267, except the following :*

Ad Magnif. Ant.
CUM accepisset acetum,
dixit: Consummatum est;
et inclinato capite, omisit
spiritum.

℣. Christus factus est
pro nobis obediens usque
ad mortem, mortem autem
crucis.

At Magnif. Ant.
WHEN he had taken the
vinegar, he said: It is con-
summated; and bowing his
head, he gave up the ghost.

℣. Christ became obe-
dient for us unto death;
even the death of the
cross.

HOLY-SATURDAY.

AT MATINS.

ALL the Evangelists admirably agree in describing mi-
nutely the burial of our Lord as an event of the highest
importance to religion. To our Redeemer's death succeeds
His burial, to His burial His resurrection; and His death
and resurrection are the foundations of our faith. His
sacred body having been deposited in the sepulchre, His

blessed soul descended into the infernal abyss and drew thence the souls of the just, who, until then, had not been permitted to ascend to heaven, because the redemption of mankind had not been completed, nor the gates of paradise opened. St. Paul wrote to the Colossians, that Christ, despoiling the principalities and powers of darkness, triumphant over death and hell, called from a prison to a kingdom those ancient captives who had rendered themselves worthy of glory.

In the beginning of the world and in the fulness of time, Saturday had been appointed by God a day of rest. In the beginning of the world, He rested on that day from the great work of creation, and, in the fulness of time, from the labors of redemption. This mysterious repose of the body of our Lord lying in the sepulchre, the descent of His soul into the subterranean abodes of hell, and the entire state of Jesus Christ during the time that His soul was separated from His body, form the subject of this office as far as the Mass.

As the office of Easter-Night has been advanced to Saturday morning, so the office of Saturday has been advanced to the evening of Good-Friday. At Matins the psalms are adapted to this mystery, and the second Psalm at Lauds, together with the Canticle, is taken from the office of Tuesday; as they are considered more appropriate to the burial of Jesus Christ than the Psalms that properly belong to Saturday.

THE MATINS.

THE FIRST NOCTURN.

Antiphona. IN pace in *The Antiphon.* IN peace
 idipsum dormiam, et re- in the selfsame, I will
 quiescam. sleep and I will rest.

PSALM 4.

IN vain did the Jews oppose the glory of Jesus Christ; despite their malicious designs, that name became glorious which they sought to annihilate. Its glory began to

appear immediately after the death of Jesus, which was honored by portentous prodigies, and that short and sweet repose was followed by a glorious resurrection. Jesus Christ is, therefore, the Holy One mentioned in the Psalm of David. The prophet king complains of men of heavy heart and light brains, who love vanity and lies. It is a shameful thing to be enamored of worldly vanities, when Christ has purchased for us the glories of heaven. David prays for a ray of the Divine countenance to cheer his heart and enlighten his mind, that he may discern the vanity and deceitfulness of earthly goods.

CUM invocarem, exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei, * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino. * Multi dicunt: Quis ostendit nobis bona?

WHEN I called upon him, the God of my justice heard me; when I was in distress, thou hast enlarged me.

Have mercy on me and hear my prayer.

O ye sons of men! how long will you be dull of heart? why do you love vanity and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not; the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

Signatum est super nos
lumen vultus tui, Domine :
* dedisti lætitiā in corde
meo.

A fructu frumenti, vini,
et olei sui, * multiplicati
sunt.

In pace in idipsum *
dormiam, et requiescam :

Quoniam tu Domine,
singulariter in spe * con-
stituisti me.

Ant. In pace in idipsum
dormiam, et requiescam.

Ant. Habitabit in ta-
bernaculo tuo, requiescet
in monte sancto tuo.

The light of thy coun-
tenance, O Lord ! shone
upon us ; thou hast given
gladness in my heart.

By the fruit of their
corn, wine, and oil, they
are multiplied.

In peace in the selfsame,
I will sleep and I will rest.

For thou, O Lord ! hast
singularly settled me in
hope.

Ant. In peace in the
selfsame, I will sleep and
I will rest.

Ant. He shall dwell in
thy tabernacle, he shall
rest on thy holy hill.

PSALM 14.

WE must be just in order to be happy, because happi-
ness is the reward of good deeds. Our Divine Sa-
viour, He who was the example and teacher of all justice,
gives us this saving lesson. Now, that the labors of His
innocent mortal life are past, He sits at the right of the
Father in the eternal tabernacles of blessed Sion.

DOMINE, quis habita-
bit in tabernaculo tuo ? *
aut quis requiescet in
monte sancto tuo ?

Qui ingreditur sine ma-
cula, * et operatur justi-
tiam :

Qui loquitur veritatem

LORD ! who shall dwell
in thy tabernacle ? or who
shall rest in thy holy
hill ?

He that walketh with-
out blemish, and worketh
justice :

He that speaketh truth

in corde suo, * qui non
egit dolum in lingua sua:

Nec fecit proximo suo
malum: * et opprobrium
non accepit adversus proximos suos.

Ad nihilum deductus
est in conspectu ejus malignus: * timentes autem
Dominum glorificat:

Qui jurat proximo suo,
et non decipit: * qui pecuniam suam non dedit
ad usuram, et munera super innocentem non accepit.

Qui facit hæc, * non
movebitur in æternum.

Ant. Habitabit in tabernaculo tuo, requiescet
in monte sancto tuo.

Ant. Caro mea requiescet in spe.

in his heart, who hath not
used deceit in his tongue:

Nor hath done evil to
his neighbor: nor taken
up a reproach against his
neighbors.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his
neighbor, and deceiveth
not: he that hath not put
out his money to usury,
nor taken bribes against
the innocent.

He that doeth these
things shall not be moved
forever.

Ant. He shall dwell in
thy tabernacle, he shall
rest on thy holy hill.

Ant. My flesh shall rest
in hope.

PSALM 15.

THIS Psalm foretells, in the clearest manner, the resurrection of Jesus Christ, to which mystery St. Peter makes it applicable in the Acts of the Apostles. But, as the resurrection of Jesus Christ extends to ours, this Psalm likewise proclaims the glorious destiny of the saints, to whom the Lord declares that He is not unmindful of them, but that He disposes all things for the great day of general resurrection, and only waits for the number of the elect to be completed. Then their bodies having slept the sweet sleep of death, shall rise again glorious; and our Divine

Redeemer, having assembled them all, will conduct them to rest forever with Him in heaven, there to behold the beatific vision, and enjoy in His presence eternal delights. This is a beautiful and sweet consolation for the just.

CONSERVA me, Domine, quoniam speravi in te. * Dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.

Sanctis qui sunt in terra ejus: * mirificavit omnes voluntates meas in eis.

Multiplicatæ sunt infirmitates eorum: * postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus: nec memor ero nominum eorum per labia mea.

Dominus pars hæreditatis meæ, et calicis mei: * tu es qui restitues hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris: * etenim hæreditas mea præclara est mihi.

Benedicam Dominum, qui tribuit mihi intellectum; * insuper et us-

PRESERVE me, O Lord! for I have put my trust in thee. I have said to the Lord: Thou art my God, for thou hast no need of my goods.

To the saints, who are in his land, he hath made wonderful all my desires in them.

Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup; it is thou that wilt restore mine inheritance to me.

The lines are fallen unto me in goodly places; for my inheritance is goodly to me.

I will bless the Lord, who hath given me understanding: moreover my

que ad noctem increpue-
runt me renes mei.

Providebam Dominum
in conspectu meo semper:
* quoniam a dextris est
mihi, ne commovear.

Propter hoc lætatum
est cor meum, et exulta-
vit lingua mea: * insuper
et caro mea requiescet in
spe.

Quoniam non derelin-
ques animam meam in in-
ferno: * nec dabis sanc-
tum tuum videre corrup-
tionem.

Notas mihi fecisti vias
vitæ, adimplebis me læti-
tia cum vultu tuo: * de-
lectationes in dextera tua
usque in finem.

Ant. Caro mea requies-
cet in spe.

V. In pace in idipsum.

R. Dormiam, et requies-
cam.

Pater noster, *secreto*.

reins also have corrected
me even till night.

I set the Lord always in
my sight; for he is at my
right hand, that I be not
moved.

Therefore my heart hath
been glad, and my tongue
hath rejoiced: moreover
my flesh also shall rest in
hope.

Because thou wilt not
leave my soul in hell: nor
wilt thou give thy holy
one to see corruption.

Thou hast made known
to me the ways of life, thou
shalt fill me with joy with
thy countenance: at thy
right hand are delights
even to the end.

Ant. My flesh shall rest
in hope.

V. In peace in the self-
same.

R. I will sleep and I
will rest.

Our Father, *privately*.

LAMENTATIONS.

IN the first of these Lamentations, the sorrowful prophet
forms the idea of a great sufferer, who endures his sor-
rows in solitude and silence; but who, being at the same
time raised above himself, hopes and confides in the mer-

ciful protection of the Lord. This great sufferer is an admirable figure of our Divine Saviour, the true example of unconquerable patience and sovereign meekness. In Him we behold the ideal representation fully realized. In the second, the prophet weeps, and describes the ruin of the temple, the sorrowful departure from his native land, and the extreme misery to which the inhabitants of the once prosperous and happy Jerusalem were reduced. After having bewailed the miseries of his people, he prays that God, being appeased and satisfied by their chastisements, may be mindful of them, and cast a pitying glance on their afflictions and ignominy.

The temple being again overthrown, Jerusalem demolished, the priesthood destroyed, the kingdom lost, this nation still lingers on in desolation and misery, because it persists in its perversity and blindness. The Jews, struck by that curse which they invoked upon themselves and their children, when they took upon themselves the vengeance of the innocent blood they had shed, are dispersed over the whole world, in a state of misfortune and ignominy. Their stubbornness and blindness are occasioned by the veil that covers their hearts, and prevents them from understanding the Scriptures. They shall be converted, the veil shall be removed from their hearts, and, after the blindness and perversity of many ages, they shall return to God, and acknowledge Jesus Christ to be the true Messiah. The Church, with customary affection, invites Jerusalem to implore so holy a resolution, and return promptly to the Lord.

The First Lesson.

De Lamentatione Jeremiæ
Prophetæ. Cap. iii.

From the lamentation of
Jeremias, the Prophet,
Chap. iii.

Heth. MISERICORDIÆ Domini quia non sumus consumpti: quia non defecerunt miserationes ejus.

Heth. THE mercies of the Lord that we are not consumed; because his tender mercies have not failed.

Heth. Novi diluculo,
multa est fides tua.

Heth. Pars mea Dominus,
dixit anima mea:
propterea expectabo eum.

Teth. Bonus est Dominus
sperantibus in eum,
animæ quærenti illum.

Teth. Bonum est præstolari
cum silentio salutare Dei.

Teth. Bonum est viro,
cum portaverit jugum ab
adolescencia sua.

Jod. Sedebit solitarius,
et tacebit: quia levavit
super se.

Jod. Ponet in pulvere
os suum, si forte sit spes.

Jod. Dabit percutienti
se maxillam, saturabitur
opprobriis.

Jerusalem, Jerusalem,
convertere ad Dominum
Deum tuum.

R. Sicut ovis ad occisionem
ductus est; et dum male
tractaretur, non aperuit
os suum: traditus est

Heth. They are new
every morning, great is
thy faithfulness.

Heth. The Lord is my
portion, said my soul:
therefore will I wait for
him.

Teth. The Lord is good
to them that hope in him,
to the soul that seeketh
him.

Teth. It is good to wait
with silence for the salvation
of God.

Teth. It is good for a
man, when he hath borne
the yoke from his youth.

Jod. He shall sit solitary
and hold his peace:
because he hath taken it up
upon himself.

Jod. He shall put his
mouth in the dust, if so be
there may be hope.

Jod. He shall give his
cheek to him that striketh
him, he shall be filled with
reproaches.

Jerusalem! Jerusalem!
be converted to the Lord
thy God.

R. He was led as a
sheep to the slaughter,
and all the time of his ill-
usage he opened not his

ad mortem. * Ut vivificaret populum suum.

℣. Tradidit in mortem animam suam, et inter sceleratos reputatus est. * Ut vivificaret, etc.

mouth: he was condemned to death, * that he might give life to his people.

℣. He hath delivered his soul unto death, and was reputed with the wicked. * That he might, &c.

The Second Lesson.

Aleph. QUOMODO obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum?

Beth. Filii Sion inclyti, et amicti auro primo: quomodo reputati sunt in vasa testea, opus manuum figuli?

Ghimel. Sed et lamiae nudaverunt mammam, lactaverunt catulos suos: filia populi mei crudelis, quasi struthio in deserto.

Daleth. Adhæsit lingua lactentis ad palatum ejus in siti: parvuli petierunt panem, et non erat qui frangeret eis.

Aleph. HOW is the gold become dim, the finest color is changed, the stones of the sanctuary are scattered in the top of every street?

Beth. The noble sons of Sion, and they that were clothed with the best gold; how are they esteemed as earthen vessels, the work of the potter's hand?

Ghimel. Even the sea-monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

Daleth. The tongue of the suckling-child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread,

He. Qui vescebantur voluptuose, interierunt in viis: qui nutriebantur in croceis, amplexati sunt stercora.

Vau. Et major effecta est iniquitas filiæ populi mei peccato Sodomorum, quæ subversa est in momento, et non ceperunt in ea manus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Jerusalem, surge, et exue te vestibis jucunditatis: induere cinere et cilicio, * Quia in te occisus est Salvator Israel.

Ÿ. Deduc quasi torrentem lacrymas per diem et noctem, et non taceat pupilla oculi tui. * Quia.

and there was none to break it unto them.

He. They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. Arise, Jerusalem! and put off thy garments of joy; put on ashes and hair-cloth, * for in thee was slain the Saviour of Israel.

Ÿ. Let tears run down like a torrent day and night, and let not the apple of thy eye cease. * For in thee.

The Third Lesson.

Incipit Oratio Jeremiæ . The beginning of the
Prophetæ. *Cap. v.* Prayer of Jeremias, the
Prophet. *Chap v.*

RECORDARE, Domi-

REMEMBER, O Lord!

ne, quid acciderit nobis: intueri, et respice opprobrium nostrum.—Hæreditas nostra versa est ad alienos, domus nostræ ad extraneos.—Pupilli facti sumus absque patre, matres nostræ quasi viduæ.—Aquam nostram pecunia bibimus, ligna nostra pretio comparavimus. Cervicibus nostris minabamur, lassis non dabatur requies. Ægypto dedimus manum, et Assyriis, ut saturaremur pane. Patres nostri peccaverunt, et non sunt; et nos iniquitates eorum portavimus. Servi dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris efferebamus panem nobis, a facie gladii in deserto. Pellis nostra quasi clibanus exusta est a facie tempestatum famis.—Mulieres in Sion humiliaverunt, et virgines in civitatibus Juda.

what is come upon us; consider and behold our reproach. Our inheritance is turned to aliens: our houses to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks, we were weary, and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.—Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: and there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of the famine. They oppressed the women in Sion, and the virgins in the cities of Juda.

Jerusalem, Jerusalem,

Jerusalem! Jerusalem!

convertere ad Dominum
Deum tuum.

R. Plange quasi virgo, plebs mea: ululate, pastores, in cinere et cilicio: * Quia venit dies Domini magna, et amara valde.

V. Accingite vos, sacerdotes, et plangite, ministri altaris; aspergite vos cinere. * Quia venit, etc. Plange, etc.

be converted to the Lord
thy God.

R. Mourn as a virgin, my people! howl, ye pastors, in ashes and hair-cloth; * for the great and exceeding bitter day of the Lord is coming.

V. Gird yourselves, ye priests! and mourn, ye ministers of the altar! sprinkle yourselves with ashes. * For the great, &c.—Mourn as a virgin, &c.

THE SECOND NOCTURN.

Ant. ELEVAMINI
portæ æternales, et introi-
bit Rex gloriæ.

Ant. BE ye lifted up,
O eternal gates! and the
King of glory shall enter in.

PSALM 23.

THE resurrection of the Lord, His admirable ascension to Heaven, and His welcome there as King of glory, are described in this psalm. An ideal dialogue represents how, on His coming as a conqueror, after the fierce and long-sustained battle of life, the eternal gates which had been closed for ages were first thrown open. Jesus has pointed out the path to Heaven, He has opened to us its gates; only the just shall enter there; and only they who, with their eyes steadfastly fixed on their Leader, shall have followed Him in the path of justice, shall receive the blessing of the Lord, and enjoy His mercy.

DOMINI est terra, et THE earth is the

plenitudo ejus: * orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum: * et super flumina præparavit eum.

Quis ascendet in montem Domini? * aut quis stabit in loco sancto ejus?

Innocens manibus, et mundo corde, * qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino: * et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum, * quærentium faciem Dei Jacob.

Attollite portas principes vestras, et elevamini portæ æternales: * et introibit Rex gloriæ.

Quis est iste Rex gloriæ? * Dominus fortis et potens, Dominus potens in prælio.

Attollite portas principes vestras, et elevamini

Lord's, and the fulness thereof; the world, and all they that dwell therein.

For he hath founded it upon the seas; and hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes! and be ye lifted up, O eternal gates! and the King of glory shall enter in.

Who is this King of glory? the Lord who is strong and mighty, the Lord mighty in battle.

Lift up your gates, O ye princes! and be ye

portæ æternales: * et introibit Rex gloriæ.

Quis est iste Rex gloriæ? * Dominus virtutum ipse est Rex gloriæ.

Ant. Elevamini portæ æternales, et introibit Rex gloriæ.

Ant. Credo videre bona Domini in terra viventium.

lifted up, O eternal gates! and the King of glory shall enter in.

Who is this King of glory? the Lord of Hosts, he is the King of glory.

Ant. Be ye lifted up, O eternal gates! and the King of glory shall enter in.

Ant. I believe to see the good things of the Lord in the land of the living.

PSALM 26.

WHEN God is our life and salvation we have nothing to fear. The just man finds his security in the protection of Divine mercy, his consolation in the hope of eternal goods. This comforts and sustains him in the midst of tribulation. These sentiments of the Prophet who, through the Divine assistance, had escaped many great dangers, are applicable to the sacred humanity of Jesus Christ during the season of His most dolorous passion.

DOMINUS illumina-
tio mea, et salus mea; *
quem timebo?

Dominus protector vitæ
meæ; * a quo trepidabo?

Dum appropiant super
me nocentes, * ut edant
carnes meas.

Qui tribulant me ini-

THE Lord is my light
and my salvation; whom
shall I fear?

The Lord is the pro-
tector of my life; of whom
shall I be afraid?

Whilst the wicked draw
near against me, to eat my
flesh.

My enemies that trouble

mici mei, * ipsi infirmati sunt, et ceciderunt.

Si consistant adversum me castra, * non timebit cor meum.

Si exurgat adversum me prælium, * in hoc ego sperabo.

Unam petii a Domino, hanc requiram: * ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Ut videam voluptatem Domini, * et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo: * in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me: * et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis: * cantabo, et psalmum dicam Domino.

Exaudi Domine vocem meam, qua clamavi ad te: * miserere mei, et exaudi me.

me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

That I may see the delight of the Lord, and may visit his temple.

For he hath hidden me in his tabernacle; in the day of evils he hath protected me in the secret place of his tabernacle.

He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to thee; have mercy on me and hear me.

Tibi dixit cor meum,
exquisivit te facies mea:
* faciem tuam, Domine,
requiram.

Ne avertas faciem tuam
a me: * ne declines in ira
a servo tuo.

Adjutor meus esto: *
ne derelinquas me, neque
despicias me, Deus salu-
taris meus.

Quoniam pater meus, et
mater mea dereliquerunt
me: * Dominus autem
assumpsit me.

Legem pone mihi, Do-
mine, in via tua: * et di-
rige me in semitam rectam
propter inimicos meos.

Ne tradideris me in
animas tribulantium me:
* quoniam insurrexerunt
in me testes iniqui, et
mentita est iniquitas sibi.

Credo videre bona Do-
mini * in terra viventium.

Expecta Dominum, vi-
riliter age: * et confor-
tetur cor tuum, et sustine
Dominum.

Ant. Credo videre bona
Domini in terra viven-
tium.

My heart hath said to
thee, My face hath sought
thee: thy face, O Lord!
will I seek.

Turn not away thy face
from me: decline not in thy
wrath from thy servant.

Be thou my helper:
forsake me not, do not
thou despise me, O God,
my Saviour!

For my father and my
mother have left me; but
the Lord hath taken me
up.

Set me, O Lord! a law
in thy way: and guide me
in the right path, because
of my enemies.

Deliver me not over to
the will of them that trou-
ble me; for unjust wit-
nesses have risen up
against me, and iniquity
hath lied to itself.

I believe to see the good
things of the Lord, in the
land of the living.

Expect the Lord, do
manfully; and let thy
heart take courage, and
wait thou for the Lord.

Ant. I believe to see the
good things of the Lord,
in the land of the living.

Ant. Domine, abstraxisti ab inferis animam meam: *Ant.* Thou hast brought forth, O Lord! my soul from hell.

PSALM 29.

AFTER having endured many afflictions, and triumphed over great persecutions, David, having taken the strong mountain of Sion, determined to make Jerusalem his seat of government; and in this psalm, which is entitled the dedication of David's house, he acknowledges the author of his greatness to be God, who had raised him from an humble station to his high dignity, in spite of continual wars and enmities. He confesses his obligations in terms which, taken literally, are much more applicable to Jesus Christ than to David. The latter had escaped imminent perils; but it was Jesus who came forth from the abyss and rose from the grave. He it was who mourned in the evening, but in the morning was made glad in His glorious resurrection. His sacred body it was, that, being pierced and lacerated with wounds and consigned to the grave, rose again bright and glorious. The Church is that mysterious city of David which Jesus purchased with His blood, and wherein he established His government and kingdom.

EXALTABO te, Domine, quoniam suscepisti me: * nec delictasti inimicos meos super me.

Domine Deus meus, clamavi ad te, * et sanasti me.

Domine, eduxisti ab inferno animam meam: * salvasti me a descendentibus in lacum.

I WILL extol thee, O Lord! because thou hast protected me; and hast not made my enemies to rejoice over me.

O Lord, my God! I have cried to thee; and thou hast healed me.

Thou hast brought forth, O Lord! my soul from hell; thou hast saved me from them that go down into the pit.

Psallite Domino, sancti ejus: * et confitemini memorie sanctitatis ejus.

Quoniam ira in indignatione ejus: * et vita in voluntate ejus.

Ad vesperum demorabitur fletus, * et ad matutinum lætitia.

Ego autem dixi in abundantia mea: * Non movebor in æternum.

Domine, in voluntate tua, * præstitisti decori meo virtutem.

Avertisti faciem tuam a me, * et factus sum conturbatus.

Ad te, Domine, clamabo: * et ad Deum meum deprecabor.

Quæ utilitas in sanguino meo, * dum descendendo in corruptionem?

Numquid confitebitur tibi pulvis, * aut annuntiabit veritatem tuam?

Audivit Dominus, et misertus est mei: * Dominus factus est adjutor meus.

Convertisti planctum meum in gaudium mihi: * conscidisti saccum me-

Sing to the Lord, O ye his saints! and give praise to the memory of his holiness.

For wrath is in his indignation; and life in his good-will.

In the evening weeping shall have place, and in the morning gladness.

And in my abundance I said: I shall never be moved.

O Lord! in thy favor, thou gavest strength to my beauty.

Thou turnedst away thy face from me, and I became troubled.

To thee, O Lord! will I cry; and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption?

Shall dust confess to thee, or declare thy truth?

The Lord hath heard, and hath had mercy on me: the Lord became my helper.

Thou hast turned for me my mourning into joy; thou hast cut my sackcloth,

um, et circumdedisti me and hast compassed me
lætitia: with gladness.

Ut cantet tibi gloria To the end that my glory
mea, et non compungar: may sing to thee, and I may
* Domine Deus meus, in not regret; O Lord, my
æternum confitebor tibi. God! I will give praise to
thee forever.

Ant. Domine, abstrax- *Ant.* Thou hast brought
isti ab inferis animam forth, O Lord! my soul
meam. from hell.

¶ Tu autem, Domine, ¶ But thou, O Lord!
miserere mei. have mercy on me.

R. Et resuscita me, et R. And raise me up
retribuam eis. again, and I will requite
them.

Pater noster, *secreto.* Our Father, *privately.*

LESSONS OF THE SECOND NOCTURN.

JOSEPH of Arimathea, a secret disciple of Jesus, who had not consented to his condemnation, feared not after the death of his Lord to ask Pilate for His body. He obtained it; and the sacred deposit, having been taken down from the cross, was honorably buried in a sepulchre newly hewn out of a rock. The chief priests, Pharisees, and doctors of the law, who desired after His death to obliterate His remembrance, obtained permission of Pilate to seal the sepulchre and station a guard around it, lest, as they said, His disciples should remove the body and report that He had risen again, as He Himself had foretold in His lifetime. Thus the second error would be worse than the former. But as no human art or power can resist the will and power of God, they vainly opposed it; for this very precaution turned to the glory and exaltation of Jesus, because it rendered His miraculous resurrection more striking and manifest. The Lord came forth from the grave, a dreadful earthquake shook the city, and the soldiers, who had been left to guard the sepulchre, fled in dismay. They

might have borne testimony to His resurrection, had they not been perverted and bribed to observe silence concerning the miracle, or assert that the disciples of the crucified had conveyed away the corpse in the night whilst they slept. St. Augustine derides those who, having watched to devise plans, could only bring forward sleeping witnesses. To them is applied that verse of the 63d psalm, *Defecerunt scrutantes scrutationes, consilia mala*, because, being equally foolish and malignant, their secret and iniquitous plots and crafty precautions had only tended to the glory and exaltation of Jesus Christ.

The Fourth Lesson.

Ex Tractatu sancti Augustini Episcopi super Psalmos. *In Psalm. 63.*

ACCEDET homo ad cor altum, et exaltabitur Deus. Illi dixerunt: Quis nos videbit? Defecerunt scrutantes scrutationes, consilia mala. Accessit homo ad ipsa consilia, passus est se teneri ut homo. Non enim teneretur nisi homo, aut videretur nisi homo, aut cæderetur nisi homo, aut crucifigeretur, aut moreretur nisi homo. Accessit ergo homo ad illas omnes passionēs, quæ in illo nihil valerent, nisi esset homo. Sed si ille non esset homo, non liberetur homo. Accessit

From the Treatise of St. Augustine, the Bishop, on the Psalms. *On the 63d Psalm.*

MAN shall come to a deep heart, and God shall be exalted. They said, Who shall see us? They failed in making diligent search for wicked designs. Man came to those designs, and suffered himself to be seized on as a man. For he could not be seized on, if he were not man, or seen, if he were not man, or scourged, if he were not man, or crucified, or die, if he were not man. Man, therefore, came to all these sufferings, which could have no effect on him, if he were not man. But if

homo ad cor altum, id est, cor secretum, obijciens aspectibus humanis hominem, servans intus Deum; celans formam Dei, in qua æqualis est Patri, et offerens formam servi, quæ minor est Patre.

he had not been man, man could not have been redeemed. Man came to a deep heart, that is, a secret heart, exposing his humanity to human view, but hiding his divinity; concealing the form of God, by which he is equal to the Father; and offering the form of the servant, by which he is inferior to the Father.

R. Recessit pastor noster, fons aquæ vivæ, ad cujus transitum sol obscuratus est: * Nam et ille captus est, qui captivum tenebat primum hominem: hodie portas mortis et serras pariter Salvator noster disruptit.

R. Our shepherd, the fountain of living water, is gone, at whose departure the sun was darkened: * for he is taken, who made the first man a prisoner: to-day our Saviour broke forth the locks and gates of death.

V. Destruxit quidem claustra inferni, et subvertit potentias diaboli. * Nam et ille, etc.

V. He destroyed the prisons of hell, and overthrew the power of the Devil. * For he, &c.

The Fifth Lesson.

QUO perduxerunt illas scrutationes suas quas perscrutantes defecerunt, ut etiam mortuo Domino et sepulto, custodes ponerent ad sepulchrum? Dixērunt enim Pilato: Seduc-

HOW far did they carry this their diligent search, in which they failed so much, that, when our Lord was dead and buried, they placed guards at the sepulchre? For they said to

tor ille. Hoc appellabatur nomine Dominus Jesus Christus, ad solatium servorum suorum, quando dicuntur seductores. Ergo illi Pilato: Seductor ille, inquiunt, dixit adhuc vivens: Post tres dies resurgam. Jube itaque custodiri sepulchrum usque in diem tertium, ne forte veniant discipuli ejus, et furentur eum, et dicant plebi, Surrexit a mortuis; et erit novissimus error pejor priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem cum custodibus.

R. O vos omnes, qui transitis per viam, attendite et videte, * Si est dolor similis sicut dolor meus.

℣. Attendite, universi populi, et videte dolorem meum. * Si est dolor, etc.

Pilate: This seducer; by which name our Lord Jesus Christ was called, for the comfort of his servants, when they are called seducers. This seducer, say they to Pilato, whilst he was yet alive, said: After three days, I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come and steal him away, and say to the people: He is risen from the dead: so the last error shall be worse than the first. Pilate said to them: You have a guard, go, and guard it as you know. And they departing, made the sepulchre sure with guards, sealing up the stone.

R. O all ye that pass by the way! attend and see, * if there be any sorrow like to my sorrow.

℣. Attend, all ye people! and see my grief. * If there, &c.



The Sixth Lesson.

POSUERUNT custodes milites ad sepulchrum. Concussa terra, Dominus resurrexit: miracula facta sunt talia circa sepulchrum, ut et ipsi milites, qui custodes advenerant, testes fierent, si vellent vera nuntiare. Sed avaritia illa, quæ captivavit discipulum comitem Christi, captivavit et militem custodem sepulchri. Dammus, inquit, vobis pecuniam, et dicitis quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum. Vere defecerunt scrutantes scrutationes. Quid est quod dixisti, o infelix astutia? Tantumne deseris lucem consilii pietatis, et in profunda versutiæ demergaris, ut hoc dicas: Dicite quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum? Dormientes testes adhibes? Vere tu ipse obdormisti, qui scrutando talia defecisti.

THEY placed soldiers to guard the sepulchre. The earth shook; and the Lord rose again: such miracles were done at the sepulchre, that the very soldiers who came as guards, might be witnesses of it, if they would declare the truth. But that covetousness, which possessed the disciple who was the companion of Christ, blinded also the soldiers who were the guards of his sepulchre. We will give you money, said they: and say, that whilst you were asleep, his disciples came and took him away; they truly failed in making diligent search. What is it thou hast said, O wretched craft? Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in cunning, as to say this: say, that whilst you were asleep, his disciples came and took him away? Dost thou produce sleeping witnesses? Certainly thou

thyself sleepest who failest in making search after such things.

R. Ecce quomodo moritur justus, et nemo percipit corde; et viri justi tolluntur, et nemo considerat. A facie iniquitatis sublati sunt justus, * et erit in pace memoria ejus.

R. Behold how the just man dies, and nobody takes it to heart; and just men are taken away, and nobody considers it. The just man is taken away from the face of iniquity, * and his memory shall be in peace.

Ψ. Tamquam agnus coram tondente se obmutuit, et non aperuit os suum: de angustia et de judicio sublati sunt. * Et erit in pace memoria ejus.—Ecce quomodo, etc.

Ψ. He was dumb as a lamb before his shearer, and opened not his mouth; he was taken away from distress, and from judgment. * And his memory shall be in peace.—Behold, &c.

THE THIRD NOCTURN.

Ant. DEUS adjuvat me, et Dominus susceptor est animæ meæ.

Ant. GOD is my helper: and the Lord is the protector of my soul.

PSALM 53.

HAVING withdrawn to the solitude of Ziph, and being betrayed by the Ziphians, David was suddenly surrounded by the army of Saul. In this emergency, he implored the assistance of the Lord, which was immediately granted to him. Thus, when he thought all was lost, he was gloriously protected; and having escaped the danger, he adores the sublime majesty of the Lord and returns

thanks to Him in this psalm, for His heavenly patronage. The Church applies this psalm to Jesus Christ, who, in departing this life, escaped from the hands of the blood-thirsty Jews—but escaped victorious, when they fancied they had triumphed over Him.

DEUS, in nomine tuo
salvum me fac: * et in
virtute tua judica me.

Deus, exaudi orationem
meam: * auribus percipe
verba oris mei.

Quoniam alieni insur-
rexerunt adversum me, et
fortes quæsierunt animam
meam: * et non proposu-
erunt Deum ante conspec-
tum suum.

Ecce enim Deus adjuvat
me: * et Dominus sus-
ceptor est animæ meæ.

Averte mala inimicis
meis: * et in veritate tua
disperde illos.

Voluntarie sacrificabo
tibi, * et confitebor nomi-
ni tuo Domine, quoniam
bonum est.

Quoniam ex omni tribu-
latione eripuisti me: * et
super inimicos meos de-
spexit oculus meus.

Ant. Deus adjuvat me,
et Dominus susceptor est
animæ meæ.

Ant. In pace factus est

SAVE me, O God! by
thy name, and judge me
in thy strength.

O God! hear my prayer:
give ear to the words of
my mouth.

For strangers have risen
up against me; and the
mighty have sought after
my soul; and they have
not set God before their
eyes.

For behold God is my
helper: and the Lord is
the protector of my soul.

Turn back the evils
upon my enemies; and cut
them off in thy truth.

I will freely sacrifice to
thee, and will give praise,
O God! to thy name:
because it is good.

For thou hast delivered
me out of all trouble: and
my eye hath looked down
upon my enemies.

Ant. God is my helper,
and the Lord is the pro-
tector of my soul.

Ant. His place is in

locus ejus, et in Sion habi- peace, and his abode in
tatio ejus. Sion.

PSALM 75.

WITH the exception of the Jews, all nations were unacquainted with the name of the true God. But, after the death and resurrection of Jesus Christ, the whole world, in a short time, hastened to adore Him. He had already predicted that when He should be lifted up on the cross, He would draw all nations to Himself. Having overcome by His power and wisdom all the potency of the world, having destroyed the armor and shield, broken the bow and the sword of nations, He built His Church on the ruins of Gentilism, and made of it a city of peace and repose; and after the sanguinary struggle of His passion and death, He entered into the possession of the eternal unalterable quietude of blessed Sion. From that eternal mountain proceeds all the brightness that enlightens the earth; there Christ reigns on a throne of glory, striking awe into the hostile powers that dare resist Him; and thence He will come again, not in quality of Redeemer, but of Judge, to preside at the last judgment, terrible to sinners, all glorious to His elect, whom He will conduct to eternal joys in Heaven, the ultimate and chief end and everlasting fruit of His painful redemption.

NOTUS in Judæa Deus: * in Israel magnum nomen ejus.

Et factus est in pace locus ejus: * et habitatio ejus in Sion.

Ibi confregit potentias arcuum, * scutum, gladium, et bellum.

Illuminans tu mirabili-

IN Judea God is known: his name is great in Israel.

And his place is in peace, and his abode in Sion.

There hath he broken the powers of bows, the shield, the sword, and the battle.

Thou enlightenest won-

ter a montibus æternis:
* turbati sunt omnes insipientes corde.

Dormierunt somnum suum: * et nihil invenerunt omnes viri divitiarum in manibus suis.

Ab increpatione tua Deus Jacob, * dormitaverunt qui ascenderunt equos.

Tu terribilis es, et quis resistet tibi? * ex tunc ira tua.

De cœlo auditum fecisti judicium: * terra tremuit et quievit.

Cum exurgeret in judicium Deus, * ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi: * et reliquæ cogitationis diem festum agent tibi.

Vovete, et reddite Domino Deo vestro, * omnes qui in circuitu ejus affertis munera.

Terribili et ei qui aufert spiritum principum, * terribili apud reges terræ.

derfully from the everlasting hills: all the foolish of heart were troubled.

They have slept their sleep: and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob! they have all slumbered that mounted on horseback.

Thou art terrible, and who shall resist thee? from that time thy wrath.

Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee; and the remainders of the thought shall keep holy-day to thee.

Vow ye, and pay to the Lord your God, all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes,

to the terrible with the
kings of the earth.

Ant. In pace factus est
locus ejus, et in Sion habi-
tatio ejus.

Ant. His place is in
peace, and his abode in
Sion.

Ant. Factus sum sicut
homo sine adjutorio, inter
mortuos liber.

Ant. I am become like
a man without help, free
among the dead.

PSALM 87.

HE who is dead and buried is soon forgotten, and the grave is called a place of oblivion. It was not so with Jesus Christ. Free among the dead, He manifested His power in the infernal abyss. He was free among the dead, because He was not made subject to death by the force or power of His enemies, but by His own voluntary charity. As He died when He so willed it, He rose from the grave at pleasure. And the Synagogue, to its ignominy and confusion, heard of His resurrection when it thought it had conquered Him. The Jews succeeded in killing Him and guarding His sepulchre, but they could not prevent His glory and resurrection.

DOMINE Deus salutis
meæ, * in die clamavi, et
nocte coram te.

O LORD, the God of
my salvation! I have cried
in the day and in the night
before thee.

Intret in conspectu tuo
oratio mea: * inclina au-
rem tuam ad precem me-
am:

Let my prayer come in
before thee: incline thy
ear to my petition.

Quia repleta est malis
anima mea: * et vita mea
inferno appropinquavit.

For my soul is filled
with evils; and my life
hath drawn nigh to hell.

Æstimatus sum cum
descendentibus in lacum:

I am counted among
those that

* factus sum sicut homo sine adjutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius: * et ipsi de manu tua repulsi sunt.

Posuerunt me in lacu inferiori: * in tenebrosis, et in umbra mortis.

Super me confirmatus est furor tuus: * et omnes fluctus tuos induxisti super me.

Longo fecisti notos meos a me: * posuerunt me abominationem sibi.

Traditus sum, et non egrediebar: * oculi mei languerunt præ inopia.

Clamavi ad te Domine tota die: * expandi ad te manus meas.

Numquid mortuis facies mirabilia? * aut medici suscitabunt, et confitebuntur tibi?

Numquid narrabit aliquis in sepulchro misericordiam tuam, * et veritatem tuam in perditione?

pit; I am become as a man without help, free among the dead.

Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

They have laid me in the lower pit; in the dark places and in the shadow of death.

Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me; they have set me an abomination to themselves.

I was delivered up, and came not forth: my eyes languished through poverty.

All the day I cried to thee, O Lord! I stretched out my hands to thee.

Wilt thou show wonders to the dead? or shall physicians raise to life, and give praise to thee?

Shall any one in the sepulchre declare thy mercy; and thy truth in destruction?

Numquid cognoscentur
in tenebris mirabilia tua,
* et iustitia tua in terra
oblivionis?

Et ego ad te, Domine,
clamavi: * et mane oratio
mea præveniet te.

Ut quid, Domine, repel-
lis orationem meam: *
avertis faciem tuam a
me?

Pauper sum ego, et in
laboribus a juventute mea:
* exaltatus autem, humili-
atus sum et conturbatus.

In me transierunt iræ
tuæ: * et terrores tui con-
turbaverunt me.

Circumdederunt me si-
cut aqua tota die: * cir-
cumdederunt me simul.

Elongasti a me amicum
et proximum: * et notos
meos a miseria.

Ant. Factus sum sicut
homo sine adiutorio, inter
mortuos liber.

V. In pace factus est
locus ejus.

R. Et in Sion habitatio
ejus.

Pater noster, *secreto*.

Shall thy wonders be
known in the dark; and
thy justice in the land of
forgetfulness?

But I, O Lord! have
cried to thee: and in the
morning my prayer shall
prevent thee.

Lord! why castest thou
off my prayer: why turn-
est thou away thy face
from me?

I am poor, and in labors
from my youth; and being
exalted, have been hum-
bled and disturbed.

Thy wrath hath come
upon me: and thy terrors
have troubled me.

They have come round
about me like water all
the day; they have com-
passed me about together.

Friend and neighbor
thou hast put far from
me: and my acquaintance,
because of misery.

Ant. I am become a
man without help, free
among the dead.

V. His place is in
peace.

R. And his abode in
Sion.

Our Father, *privately*.

LESSONS OF THE THIRD NOCTURN.

THE ancient Tabernacle was a work inspired by Heaven, and replete with divine mysteries; the most secret and impenetrable part of it was termed the Holy of Holies, and according to the teachings of St. Paul, represented Heaven; therefore, no one was permitted to enter it but the high priest, and he only for certain mysterious ceremonies. This likewise prefigured the entrance of Jesus Christ into Heaven, where He offered the Eternal Father the merits and fruits of His redemption. He penetrated that impenetrable veil that separates heaven from earth, and which could be opened only in virtue of His blood shed in expiation of our sins. With this blood, He agreed to expiate our sins and sign the New Testament when the Old had been annulled. God would not promise to confide His name, law, and religion, without first receiving pledges and promises of obedience. Moses was the mediator who made known to the people the intentions of the Lord, and brought back to God the promises of the people. He erected an altar, victims were immolated, and, as without blood there is no remission, he sprinkled with it the pavement, the people, and the book, thus confirming and sealing the covenant with blood.

This is what is termed in Holy Scripture, a compact, law, alliance, and particularly, according to the expression of St. Paul, a Testament; because, by it the people was called to a great inheritance. Having by cruelty forfeited its noble destiny, the covenant was annulled. It pleased the Lord to make, in our favor, a new disposition, a new Testament, and by it, to form with us a new alliance not engraved on a table, but inscribed on our hearts by the unction of the Holy Spirit; and this, of which the first was only a shadow and figure, is spiritual and perfect. As the privileges of our alliance are greater, so are its conditions and the legacies of our Testament, which are benedictions, grace, and glory. Not the Israelites and this or that nation only, but all are called to this inheritance and have a part in this Testament. Instead of the blood of

victims, the new Testament was signed and sealed with the blood of Jesus Christ. The Mediator of our alliance, established by God to dispense His liberalities, came in quality of Testator to bequeath us an inheritance of divine benedictions, and, in this quality, he was pleased to die that the promises might be irrevocable. Where there is a testament, it is necessary that the testator die before it can be carried into effect, as during his lifetime it is unavailing. Having insured the permanence of the Testament, it was necessary to provide for the exigencies of the heirs, that they might enter upon the possession of that inheritance to which they had been called. And as our sins rendered us unworthy of treating with God, incapable of entering into an alliance with Him, and availing ourselves of His legacy, our sins were expiated, and God propitiated by the same blood with which the Testament was signed. Thus was it ratified by blood, confirmed by death; and this blood and death, sin being expiated, rendered us capable and worthy of entering into the possession of our Divine inheritance. St. Paul, comparing blood with blood, testament with testament, forms an argument *a fortiori*, that is: if the ashes and blood of an animal were of such efficacy in ancient times, what will not the blood of the Son of God effect in our days?

The Seventh Lesson.

De Epistola beati Pauli	From the Epistle of St.
Apostoli ad Hebræos.	Paul the Apostle to the
Cap. ix.	Hebrews. Chap. ix.

CHRISTUS assistens	BUT Christ being come
Pontifex futurorum bonorum,	a high priest of the good
per amplius et perfectius	things to come, by a
tabernaculum non manu	greater and more perfect
factum, id est, non hujus	tabernacle not made with
creationis, neque per	hands, that is, not of this
sanguinem hircorum	creation; neither by the
aut vitulorum, sed per	blood of goats, or of calves,
proprium sanguinem in-	but by his own blood, cu-

troivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatos sanctificat ad emundationem carnis; quanto magis sanguis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi?

R. Astiterunt reges terræ, et principes convenerunt in unum * Adversus Dominum, et adversus Christum ejus.

Ÿ. Quare fremuerunt gentes, et populi meditati sunt inania? * Adversus Dominum, etc.

tered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our consciences from dead works, to serve the living God?

R. The kings of the earth stood up, and the princes assembled together, * against the Lord and against his Christ.

Ÿ. Why have the nations raged? and the people meditated vain things? * Against the Lord, &c.

The Eighth Lesson.

ET ideo novi testamenti mediator est, ut, morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repositionem accipiant qui vocati sunt æternæ hære-

AND therefore he is the mediator of the New Testament: that, by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive

ditatis. Ubi enim testamentum est, mors necesse est intercedat testatoris. Testamentum enim in mortuis confirmatum est: alioquin nondum valet, dum vivit qui testatus est. Unde nec primum quidem sine sanguine dedicatum est.

R. *Æstimatus sum cum descendentibus in lacum: * Factus sum sicut homo sine adjutorio, inter mortuos liber.*

V. *Posuerunt me in lacu inferiori, in tenebris, et in umbra mortis. * Factus sum, etc.*

the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in. For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.—Wherefore neither was the first indeed dedicated without blood.

R. I am counted among them that go down into the pit: * I am become as a man without help, free among the dead.

V. They have laid me in the lower pit; in the dark places and in the shadow of death. * I am become, &c.

The Ninth Lesson.

LECTO enim omni mandato legis a Moyse universo populo, accipiens sanguinem vitulorum et hircorum, cum aqua, et lana coccinea et hyssopo, ipsum quoque librum et omnem populum aspersit, dicens: Hic sanguis testamenti, quod mandavit ad vos Deus. Etiam tab-

FOR when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, scarlet wool and hyssop; and sprinkled both the book itself and all the people, saying: This is the blood of the testament, which God hath

ernaculum, et omnia vasa ministerii sanguine similiter aspersit. Et omnia pene in sanguine secundum legem mundantur, et sine sanguinis effusione non fit remissio.

R. Sepulto Domino, signatum est monumentum, volventes lapidem ad ostium monumenti; * Ponentes milites, qui custodirent illum.

V. Accedentes principes sacerdotum, ad Pilatum, petierunt illum. * Ponentes, etc.—Sepulto Domino, etc.

enjoined unto you. The tabernacle also, and all the vessels of the ministry in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood, and without the shedding of blood there is no remission.

R. When the Lord was buried they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre, * and placing soldiers to guard him.

V. The chief priests went to Pilate and asked him. And placing soldiers, &c. When the Lord, &c.

THE LAUDS.

Ant. O MORS, ero mors tua; morsus tuus ero, inferne.

Ant. O DEATH! I will be thy death; O hell! I will be thy bite.

PSALM 50.

MISERERE mei, Deus (p. 211).

Ant. Plangent eum quasi unigenitum, quia innocens Dominus occisus est.

HAVE mercy on me (p. 211).

Ant. They shall mourn for him as for an only son, because our innocent Lord is slain.

PSALM 42.

THIS psalm was composed by David during his exile, to express his sorrow at being so far from the place where God was adored, and to console himself with the hope that he would one day be recalled from banishment and be permitted to praise God in His holy tabernacle. This psalm is likewise applicable to Jesus Christ placed in a situation to return to heaven; it expresses also the sentiments of a just soul that sorrows and languishes afar from paradise, but solaces the bitterness of its exile with the hope of one day reaching its blessed home, and there enjoying the clear sight of God. These holy desires for heaven incline the soul to meditate on Jesus Christ, who, rising again, ascends to heaven to be our guide to that blissful abode.

JUDICA me Deus, et
discerne causam meam do
gente non sancta: * ab
homine iniquo et doloso
erue me.

Quia tu es, Deus, for-
titududo mea: * quare me
repulisti? et quare tristis
incedo, dum affligit me
inimicus?

Emitte lucem tuam et
veritatem tuam: * ipsa
me deduxerunt, et ad-
duxerunt in montem sanc-
tum tuum, et in taberna-
cula tua.

Et introibo ad altare
Dei: * ad Deum qui læ-
tificat juventutem meam.

Confitebor tibi in citha-
ra, Deus Deus meus: *

JUDGE me, O God!
and distinguish my cause
from the nation that is not
holy: deliver me from the
unjust and deceitful man.

For thou art God, my
strength: why hast thou
cast me off? and why do
I go sorrowful, whilst the
enemy afflicteth me?

Send forth thy light
and thy truth; they have
conducted me, and brought
me to thy holy mountain,
and into thy tabernacles.

And I will go in to the
altar of God: to God, who
giveth joy to my youth.

To thee, O God my God!
I will give praise upon the

quare tristis es, anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi? * salutare vultus mei, et Deus meus.

Ant. Plangent eum quasi unigenitum, quia innocens Dominus occisus est.

Ant. Attendite, universi populi, et videte dolorem meum.

harp: why art thou sad, O my soul? and why dost thou disquiet me?

Hope in God, for I will still give praise to him: he is the salvation of my countenance, and my God.

Ant. They shall mourn for him as for an only son, because our innocent Lord is slain.

Ant. Behold, all ye people! and see my grief.

PSALMS.

DEUS Deus meus (p. 216).

Deus misereatur (p. 218).

Ant. A porta inferi erue Domine animam meam.

O GOD, my God! (p. 216).

May God have mercy (p. 218).

Ant. From the gate of hell, O Lord! deliver my soul.

THE CANTICLE OF EZECHIAS. Is. 88.

THIS canticle was composed as an act of thanksgiving by Ezechias, who having, in the prime of life, been attacked by a mortal sickness, was restored to health: It expresses the sorrow he experienced at the thought of his premature death, the tears he shed, and his having had recourse to God. On his being recalled from the gates of death to health, he thanks God and sings His wonders and mercy. This canticle, in which are blended sentiments of sorrow and joy, is well adapted to the state of the Church at this season, when her Divine Spouse, already freed from the pangs of death, reposes in the sepulchre, to rise from

it, in a short time, triumphant over death and hell. The penitent soul here finds affections of compunction to obtain pardon for sin, and, on its restoration to grace, affections of joy at having escaped eternal death and reprobation.

EGO dixi: In dimidio dierum meorum * vadam ad portas inferi.

Quæsiui residuum annorum meorum; * dixi: Non videbo Dominum Deum in terra viventium.

Non aspiciam hominem ultra, * et habitatorem quietis.

Generatio mea ablata est, et convoluta est a me, * quasi tabernaculum pastorum.

Præcisa est velut a texente vita mea; dum adhuc ordiri, succidit me: * de mane usque ad vesperam finies me.

Sperabam usque ad mane: * quasi leo sic contrivit omnia ossa mea.

De mane usque ad vesperam finies me: * sicut pullus hirundinis sic clamabo, meditabor ut columba.

Attenuati sunt oculi mei, * suspicientes in excelsum.

I SAID: In the midst of my days I shall go to the gates of hell.

I sought for the residue of my years; I said: I shall not see the Lord God in the land of the living.

I shall behold no man more, the inhabitant of rest.

My generation is at an end, and it is rolled away from me as a shepherd's tent.

My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

I hoped till morning: as a lion so hath he broken all my bones.

From morning even to night thou wilt make an end of me: I will cry like a young swallow, I will meditate like a dove.

My eyes are weakened with looking upward.

Domine, vim patior, responde pro me. * Quid dicam, aut quid respondebit mihi, cum ipse fecerit?

Recogitabo tibi omnes annos meos * in amaritudine animæ meæ.

Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me. * Ecce in pace amaritudo mea amarissima.

Tu autem eruisti animam meam ut non periret: * projecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te: * non expectabunt qui descendunt in lacum, veritatem tuam.

Vivens, vivens ipse confitebitur tibi, sicut et ego hodie: * pater filiis notam faciet veritatem tuam.

Domine, salvum me fac; * et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

Ant. A porta inferi erue Domine animam meam.

Lord! I suffer violence, answer thou for me: What shall I say, or what shall he answer for me, whereas he himself hath done it?

I will recount to thee all my years in the bitterness of my soul!

O Lord! if man's life be such, and the life of my spirit be in such things as these; thou shalt correct me, and make me to live. Behold in peace, is my bitterness most bitter.

But thou hast delivered my soul, that it should not perish; thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee; nor shall they that go down into the pit look for thy truth.

The living, the living, he shall give praise to thee, as I do this day; the father shall make thy truth known to the children.

O Lord! save me, and we shall sing our psalms, all the days of our life, in the house of the Lord.

Ant. From the gate of hell, O Lord! deliver my soul.

Ant. O vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus.

Ant. O all ye that pass by the way! * behold and see if there be grief like to my grief.

PSALMS.

LAUDATE Dominum de cœlis (p. 223).

Cantate Domino (p. 224).

Laudate Dominum in sanctis ejus (p. 225).

V. Caro mea requiescet in spe.

R. Et non dabis Sanctum tuum videre corruptionem.

Ant. Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

PRAISE the Lord from the heavens (p. 223).

Sing to the Lord (p. 224).

Praise the Lord in his holy places (p. 225).

V. My flesh shall rest in hope.

R. And thou wilt not give thy Holy One to see corruption.

Ant. The women sitting at the sepulchre lamented, weeping for our Lord.

THE CANTICLE OF ZACHARY. *Luke 1.*

BENEDICTUS (p. 227).

BLESSED be the Lord (p. 227).

The following is said kneeling :

V. **CHRISTUS** factus est pro nobis obediens usque ad mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

V. **CHRIST** became obedient for us unto death; even the death of the cross: wherefore God hath also exalted him, and hath given him a name which is above every name.

Pater noster, *totum sub silentio.* Our Father, *privately.*

The Psalm Miserere, p. 211, is recited in a low voice; and in the end the following prayer, without the Oremus.

<p>RESPICE, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. <i>Sed dicitur sub silentio:</i> Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.</p>	<p>LOOK down, O Lord! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. <i>But say in a low voice:</i> Who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end.</p>
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At the end of the prayer a little noise is made: the lighted candle is brought from under the Altar, and all rise and retire in silence.

AT MASS.

STATION AT ST. JOHN OF LATERAN.

THE entire office of Holy-Saturday is consecrated to the memory of our Lord's burial. The whole Mass refers to His glorious resurrection, for which reason it should be considered not as the Mass of Saturday but that of Easter-Night, for although it is said during the day, the very expressions that refer to the night are retained in order to perpetuate the memory of the ancient custom. It belongs therefore to the night, or vigil of Easter-Day, the greatest and most solemn vigil of the year,—the one which has always been considered as the most remarkable and important for its dignity as well as antiquity, as the longest and the most replete with holy practices and Chris-

tian observances. It commenced on Saturday, after the hour of noon, towards sunset, and lasted till the dawn of Easter-Day. All that night was employed in lessons, prayers, instructions, baptisms, and the offering of the sacrifice, thus detaining the faithful in church until the hour of our Lord's resurrection, which is supposed to have taken place towards morning.

The first sacred ceremony performed is that of renewing and blessing the fire. This is of great antiquity. Nothing is ever employed in sacrifices which has not been blessed. Therefore at the approach of evening the fire was kindled and blessed which was destined to light the lamps for the Vesper office, called, from that circumstance, *lucenarium*. The fire was struck from a flint, or obtained by means of a lens, rather than from the hearth, to avoid using, in sacrifices and public prayers, ordinary and profane fire, such as drew down the wrath of God on Nadab and Abiu, and occasioned their death. Although this custom has fallen into disuse on other days, it continues to be observed on Holy-Saturday, for mysterious and spiritual reasons, drawn from the fact that Jesus Christ is termed a stone and an unfailing light. And from Jesus Christ, our corner-stone, we derive the luminous fire of charity that enlightens, warms, and purifies hearts.

The Church implores these effects whilst blessing the fire, praying that God may mercifully grant us light, enkindle in our hearts holy desires, and guide us on our pilgrimage to eternal light, as He conducted Moses on his journey from Egypt to the promised land. It is a laudable custom to allow the people to convey some of this fire to their dwellings; as in the prayer we beg that it may be sanctified for our use, and that whatsoever places contain any thing blessed by the Church may be protected from diabolical arts and vexations. The faithful, with great reason, have always been solicitous to procure droppings of the wax blessed on this day, believing it to be very efficacious in preserving them from hail, tempests, the molestations of Satan, and other misfortunes and snares. The prayers which were recited in the evening during the lighting of the lamps and candles, contained praises

of the Most Holy Trinity, which mystery is symbolized by the triple candle rising from one stock, which is lit in three different parts of the church by the deacons. Faith in the august and infallible Trinity is that first mystery of our redemption, which was unknown to the Synagogue, and which, on this day, the baptized, made children of light, hear pronounced in the formula of baptism, to which sacrament these sacred ceremonies finally tend.

The most solemn of these benedictions is that of the paschal candle. It is supposed that this was always a column of wax, because not the indiction and epact only were engraven upon it, but all the solemn festivals of the year.

The candle, after having been blest with numerous and magnificent ceremonies, is presented by the Church to the faithful, as a symbol of Christ's body. On this account it is carried at first unlighted, to represent Jesus Christ in the state of death; it is afterwards lighted, to represent Him risen from the grave. To render the symbol more striking, the large grains of incense are inserted in the form of a cross, so that the whole may represent a crucifix. Incense being the proper order for the altar and sacrifices, these grains likewise signify the perfumes with which His sacred body was embalmed previous to His burial. The lamps and other candles are lighted from this, to signify that from Jesus Christ proceeds all light of holy doctrine, as a ray from His Divine countenance; and to signify, also, that our bodies shall one day participate in His glorious resurrection, for He will transform them, vile and miserable as they are, and make them like unto His own, all bright and glorious.

All the allusions which are alternately made, during this benediction, to the glorious night and the sacred candle, are beautiful and mysterious. All the ceremonies correspond to the words which are pronounced and the prayers which are offered. Thus, when we implore the Eternal Father, by the prayer, *incensi hujus*, to receive, in consideration of that sacred night, the sacrifice of incense which the Church offers Him through the hands of her ministers, the five grains of incense are inserted in the candle in

the form of a cross. The candle is lighted at the words, *Sed jam columnæ lampadis*, whereby we profess to acknowledge that this candle, lighted to honor the majesty of God, surpasses, in worth and privileges, the luminous column that guided the Hebrew people. And on saying, *Pretiosæ hujus lampadis*, which suffers no loss by the communication of its light, the lamps and candles are lighted by the acolyte. The paschal candle formerly burned all night and during the whole Mass, in honor of Jesus Christ, for which reason was said, *Cereus iste, etc.*

THE BLESSING OF THE NEW FIRE.

At a convenient hour, the altars are dressed; but the candles are not lighted till the beginning of the Mass. Then, without the Church, fire is struck from a flint, and coals are lighted with it; after which the Priest (attended by the Ministers with the cross, holy water, and incense, before the Church gate, if it can be conveniently done, otherwise in the very entrance of the Church) blesses the new fire, saying:

✠. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti: productum e silice, nostris profuturum usibus, novum hunc ignem sanctifica; et concede nobis, ita per hæc festa paschalia cœlestibus desideriiis inflammari, ut ad perpetuæ claritatis, puris mentibus, valeamus

✠. THE Lord be with you.

R. And with thy spirit.

Let us pray.

O God! who by thy Son, the corner-stone, hast bestowed on the faithful the fire of thy brightness; sanctify this new fire produced from a flint for our use; and grant, that during this paschal solemnity, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal

feſta pertingere. Per ſplendor; through the ſame
eundem Chriſtum Do- Chriſt our Lord.
minum noſtrum.

R. Amen.

R. Amen.

Oremus.

Let us pray.

Domine Deus Pater
omnipotens, lumen inde-
ficiens, qui es conditor
omnium luminum: bene-
dic hoc lumen, quod a te
ſanctificatum atque bene-
dictum eſt, qui illuminasti
omnem mundum; ut ab eo
lumine accendamus, atque
illuminemur igne claritatis
tuæ: et ſicut illuminasti
Moysen excurrentem de
Ægypto, ita illumine corda
et ſenſus noſtros: ut ad
vitam et lucem æternam
pervenire mereamur. Per
Chriſtum Dominum noſ-
trum.

O Lord God, Almighty
Father, never-failing light!
who art the author of all
light: bleſs this light,
which is bleſſed and ſanc-
tified by thee, who haſt
enlightened the whole
world: that we may be
enlightened by that light,
and inflamed with the fire
of thy brightness; and, as
thou didſt give light to
Moses, when he went out
of Egypt, ſo illuminate our
hearts and ſenſes, that we
may obtain light and life
everlaſting; through Chriſt
our Lord.

R. Amen.

R. Amen.

Oremus.

Let us pray.

Domine ſancte, Pater
omnipotens, æterne Deus:
benedicentibus nobis hunc
ignem in nomine tuo, et
unigeniti Filii tui Dei
ac Domini noſtri Jeſu
Chriſti, et Spiritus ſancti,
co-operari digneris; et
adjuva nos contra ignita

Holy Lord, Almighty
Father, eternal God!
vouchſafe to co-operate
with us, who bleſs this
fire in thy name, and in
that of thy only Son, Jeſus
Chriſt our Lord and God,
and of the Holy Ghoſt;
aſſiſt us againſt the fiery

tela inimici, et illustra
gratia cœlesti. Qui vivis
et regnas cum eodem
Unigenito tuo, et Spiritu
sancto Deus : per omnia
sæcula sæculorum.

R. Amen.

darts of the enemy, and
illuminate us with thy
heavenly grace : who livest
and reignest with the same
only Son and Holy Ghost,
one God, for ever and ever.

R. Amen.

Then he blesses the five grains of incense that are to be fixed in the Paschal candle, saying the following prayer :

VENIAT, quæsumus,
omnipotens Deus, super
hoc incensum larga tuæ
benedictionis infusio, et
hunc nocturnum splen-
dorem invisibilis regene-
rator accende : ut non
solum sacrificium, quod
hac nocte litatum est,
arcana luminis tui ad-
mixtione refulgeat ; sed
in quocumque loco ex hu-
jus sanctificationis mys-
terio aliquid fuerit depor-
tatum, expulsa diabolicæ
fraudis nequitia, virtus
tuæ majestatis assistat.
Per Christum Dominum
nostrum.

R. Amen.

POUR forth, we beseech
thee, Almighty God ! thy
abundant blessing on this
incenso, and kindle, O in-
visible regenerator ! the
brightness of this night :
that not only the sacrifice
which is offered this night
may shine by the secret
mixture of thy light ; but
also, that into whatever
place any thing sanctified
by these mystical prayers
shall be carried, there, by
the power of thy majesty,
all the malicious artifices
of the devil may be de-
feated ; through Christ our
Lord.

R. Amen.

Whilst he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the prayer, puts incense into it, blessing it as usual, saying :

AB illo benedicaris, in

MAY thou be blessed by

cujus honore cremaberis. him, in whose honor thou
Amen. shalt be burnt. Amen.

*Then he sprinkles the grains of incense and the fire thrice
with holy water, saying :*

ASPERGES me, Do-	THOU shalt sprinkle
mine, hyssopo, et munda-	me, O Lord ! with hyssop,
bor : lavabis me, et super	and I shall be cleansed :
nivem dealbabor.	thou shalt wash me, and
	I shall be made whiter
	than snow.

After which, he fumes them thrice with the censer. Then the Deacon, putting on a white Dalmatic, takes the rod with the three candles fixed on the top. The thurifer goes first with an Acolyte carrying in a plate the five grains of incense, the Sub-deacon with the cross follows, and the Clergy in order ; then the Deacon with the three candles, and last of all the Priest. When the Deacon is come into the Church, an Acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of the rod ; and the Deacon holding up the rod kneels, as do all the rest, except the Sub-deacon, and sings alone :

LUMEN Christi.

BEHOLD the light of
Christ.

R. Deo gratias.

R. Thanks be to God.

The same is done in the middle of the Church, and before the altar, when the other two candles are lighted. Being come to the altar, the Priest goes to the Epistle side, and the Deacon with the book asks the blessing of the Priest, saying :

JUBE, Domine, benedicere.

PRAY, Father ! bless
me.

Then the Priest says :

DOMINUS sit in corde THE Lord be in thy

tuo et in labiis tuis, ut
digne et competenter an-
nunties suum Paschale
præconium: In nomine
Patris, et Filii, et Spiritus
sancti.

R. Amen.

heart and lips; that thou
mayest worthily and fitly
proclaim his paschal praise;
in the name of the Father,
and of the Son, and of the
Holy Ghost.

R. Amen.

*After this, the Deacon goes to the desk on the Gospel side, where
he fumes the book with incense; and, all standing as at the
Gospel, he blesses the Paschal candle, saying:*

EXULTET jam angeli-
ca turba cœlorum: exul-
tent divina mysteria; et
pro tanti regis victoria,
tuba insonet salutaris. Gau-
deat et tellus tantis irradi-
ata fulgoribus; et æterni
regis splendore illustrata,
totius orbis se sentiat ami-
sisse caliginem. Lætetur et
mater Ecclesia tanti lumi-
nis adornata fulgoribus:
et magnis populorum voci-
bus hæc aula resultet.
Quapropter adstantes vos,
fratres charissimi, ad tam
miram hujus sancti lumi-
nis claritatem, una mecum,
quæso, Dei omnipotentis
misericordiam invocate.
Ut qui me non meis meritis
intra Levitarum numerum
dignatus est aggregare,
luminis sui claritatem,

LET now the heavenly
troop of angels rejoice; let
the divine mysteries be
joyfully celebrated; and
let a sacred trumpet pro-
claim the victory of so
great a king. Let the earth
also be filled with joy, be-
ing illuminated with such
resplendent rays; and let
it see the darkness, which
overspread the whole
world, chased away by the
splendor of our Eternal
King. Let our mother the
Church also rejoice, being
adorned by the rays of so
great a light; and let this
temple resound with the
joyful acclamations of the
people. Wherefore, be-
loved brethren! you who
are now present at the ad-
mirable brightness of this

infundens, Cerei hujus
laudem implere perficiat.
Per Dominum nostrum Je-
sum Christum Filium
suum : qui cum eo vivit et
regnat in unitate Spiritus
sancti Deus, per omnia
sæcula sæculorum.

holy light, I beseech you
to invoke with me the
name of the Almighty God.
That he, who hath been
pleased above my desert, to
admit me into the number
of his Levites, will, by an
effusion of his light upon
me, enable me to celebrate
the praises of this em-
blematic taper: through
our Lord Jesus Christ his
Son; who, with Him and
the Holy Ghost, liveth and
reigneth one God for ever
and ever.

R. Amen.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Sursum corda.

R. Habemus ad Domi-
num.

℣. Gratias agamus Do-
mino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum
est, invisibilem Deum
Patrem omnipotentem,
Filiumque ejus unigeni-
tum, Dominum nostrum
Jesum Christum, toto cor-
dis ac mentis affectu, et
vocis ministerio personare.
Qui pro nobis æterno Patri,

R. Amen.

℣. The Lord be with
you.

R. And with thy spirit.

℣. Lift up your hearts.

R. We have them lifted
up to the Lord.

℣. Let us give thanks
to the Lord our God.

R. It is meet and just.

It is truly meet and just
to proclaim with all the
affection of our heart and
soul, and with the sound
of our voice, the invisible
God the Father Almighty,
and his only Son our Lord
Jesus Christ, who paid for
us to his eternal Father,

Adæ debitum solvit; et veteris piaculi cautionem pio cruore detersit. Hæc sunt enim festa Paschalia, in quibus verus ille Agnus occiditur, cujus sanguine postes fidelium consecrantur. Hæc nox est, in qua primum patres nostros filios Israel eductos de Egypto, mare Rubrum sicco vestigo transire fecisti. Hæc igitur nox est, quæ peccatorum tenebras columnæ illuminatione purgavit. Hæc nox est, quæ hodie per universum mundum, in Christo credentes, a vitiis sæculi, et caligine, peccatorum segregatos reddit gratiæ, sociat sanctitati. Hæc nox est, in qua destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profusset. O mira circa nos tuæ pietatis dignatio! O inestimabilis dilectio charitatis! ut servum redimeres, filium tradidisti, O certe necessarium Adæ peccatum, quod Christi morte deletum est! O felix

the debt of Adam, and by his sacred blood cancelled the guilt contracted by original sin. For this is the paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night in which thou formerly broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-footed through the Red Sea. This then is the night which dissipated the darkness of sin, by the light of the pillar. This is the night, which now delivers all over the world those that believe in Christ from the vices of the world and darkness of sin, restores them to grace, and clothes with sanctity. This is the night in which Christ broke the chains of death, and ascended conqueror from hell. O how admirable is thy goodness towards us! O how inestimable is thy love! Thou hast delivered up thy Son, to redeem a slave. O truly

culpa, quæ talem ac tantum meruit habere Redemptorem! O vere beata nox, quæ sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminabitur; et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera, culpas lavat, et reddit innocentiam lapsis, et mœstis lætitiâ. Fugat odia, concordiam parat, et curvat imperia.

necessary sin of Adam, which the death of Christ has blotted out! O happy fault, that merited such and so great a Redeemer! O truly blessed night! which alone deserved to know the time and hour, when Christ rose again from hell. This is the night of which it is written: And the night shall be as light as day; and the night shineth upon me in my pleasures. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to the fallen, and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

Here the Deacon fixes the five grains of incense in the candle in the form of a cross.

IN hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum, quod tibi in hac Cerei oblatione solemnî, per ministrorum manus, de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnæ

THEREFORE, on this sacred night, receive, O holy Father! the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this wax candle, made out of

hujus præconia novimus,
quam in honorem Dei ru-
tilans ignis accendit.

the labor of bees. And
now we know the excel-
lence of this pillar, which
the sparkling fire lights
for the honor of God.

*Here the Deacon lights the candle with one of the three candles
on the rod.*

QUI licet sit divisus in
partes, mutuati tamen lu-
minis detrimenta non novit.
Alitur enim liquantibus
ceris, quas in substantiam
pretiosæ hujus lampadis,
apis mater eduxit.

WHICH fire, though
now divided, suffers no
loss from the communica-
tion of its light. Because
it is fed by the melted
wax produced by the bee,
to make this taper.

Here the lamps are lighted.

O VERE beata nox,
quæ expoliavit Ægyptios,
ditavit Hebræos! Nox in
qua terrenis cœlestia, hu-
manis divina junguntur.
Oramus ergo te, Domine,
ut Cereus iste in honorem
tui nominis consecratus,
ad noctis hujus caliginem
destruendam, indeficiens
perseveret; et in odorem
suavitatis acceptus, super-
nis luminaribus misceatur.
Flammas ejus lucifer ma-
tutinus inveniat. Ille, in-
quam, lucifer, qui nescit
occasum. Ille, qui regres-
sus ab inferis, humano

O TRULY blessed
night! which plundered
the Egyptians, and en-
riched the Hebrews. A
night in which heaven is
united to earth and God
to man. We beseech thee,
therefore, O Lord, that
this candle, consecrated to
the honor of thy name,
may continue burning to
dissipate the darkness of
this night; and being ac-
cepted as a sweet odor,
may be united with the
celestial lights. Let the
morning star find it burn-
ing. That morning star,

generi serenus illuxit. Precamur ergo te, Domine: ut nos famulos tuos, omnemque clerum, et devotissimum populum, unacum beatissimo Papa nostro N., et Antistite nostro N., quiete temporum concessa, in his Paschalibus gaudiis, assidua protectione regere, gubernare, et conservare digneris. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

I mean, which never sets. Which being returned from hell, shone with brightness on mankind. We beseech thee, therefore, O Lord! to grant us peace during this paschal solemnity, and with thy constant protection, to rule, govern, and preserve us, thy servants, all the Clergy, and the devout Laity, together with our holy Father, Pope N., and our Bishop N., through the same Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, for ever and ever.

R. Amen.

After the benediction of the Paschal candle, the Prophecies are read, and the Catechumens are instructed and prepared to receive baptism.

THE blessing of the candle is followed by the reading of lessons from the Holy Scriptures called Prophecies, intermingled with Canticles, Tracts, Prayers and Collects, all alluding to baptism, the principal function of this great day. The Church could not have selected a more appropriate time for solemnizing the baptism of her faithful and the regeneration of the children of God, than that which intervenes between the death and resurrection of Jesus Christ; because then occurred the great and happy passage from the death of the old to the life of the new Adam. Our baptism is, at the same time, a mystic

death and a mystic resurrection, because in it we quit the unhappy life of the old Adam, which, together with the body of sin, was destroyed upon the cross. And this is what St. Paul implies when he says, that all who are baptized are baptized in the death of Jesus Christ, for that which was accomplished in the body of Jesus on Calvary is spiritually effected in our souls by baptism. We not only die, but we are buried with Jesus Christ; for in this sacrament we cast aside all sin and death. Regenerated by those salutary waters, we represent Jesus Christ newly risen from the grave, who gives us to understand, that having been baptized, we should lead a life full of sanctity, that this life of grace may be followed by one of glory.

Now that we are baptized in our infancy to secure our regeneration, as soon as possible, from all human accidents, our baptism is not delayed till this day. However, the Church desires that the baptism of children born about this time, and particularly that of adult converts to the faith, be deferred until Holy-Saturday, when it can be done without evident danger.

Of all the sacraments of the new law, the first and most necessary is baptism. The Church has always administered it with pomp and solemnity. Great were the preparations made for its reception; and after various and severe trials, careful instructions, and, as it were, a novitiate of the faith, on that long-desired day, the Catechumens were admitted to the sacrament with much religious pomp, with ceremonies, exorcisms, interrogations, responses, promises, and other circumstances, suited to the greatest and most important action of our lives. Now that we enjoy the plenitude of faith, baptism awaits us; and shortly after our birth we are carried to the church to receive it. That which was formerly obtained only after long solicitation, is now, through the favor of our holy mother, conferred on us before we know how to appreciate it. It is necessary, however, that the Christian education of baptized children, after they have attained the use of reason, be such as to supply for the instructions which the Catechumens received before baptism. The tender germ

of faith should be fostered with peculiar care, and the education of Christian youth should be such as befits the nobility of the children of God—they who are called to the inheritance of the saints. The discipline of the Church has changed, but not the spirit. Of this we are admonished, by all that she says and does on this day.

FIRST PROPHECY.

THE first lesson, taken from Genesis, contains an account of the creation of the world, and particularly of the formation of man to the image of God. To prefigure our regeneration by means of baptism, our first birth in the creation of the world is related, because these two events bear some resemblance to each other. In the creation of nature, all things were drawn from nothing; by our regeneration to grace, we have all been drawn from sin. Man was created to the image and likeness of God; and this image, disfigured and effaced by sin, is renewed and increased by baptism. This renovation and the improvement worked in the world by means of this holy sacrament, form the subject and mystery of the following lesson. When God took clay to form man, He thought of Christ, who was to redeem him.

Nature at first shrouded in darkness, afterwards embellished and beautifully enlightened by that Blessed Spirit that, in the beginning of the world, overshadowed the waters to sanctify them, as the Church declares in the blessing of the Sacred Font, and many other circumstances of that first day in the order of nature, represent allegorically the effects of holy baptism, the first in the order of grace.

Gen. i. IN principio creavit Deus cœlum et terram. Terra autem erat inanis et vacua, et tenebræ erant super faciem abyssi: et Spiritus Dei

Gen. i. IN the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit

ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque noctem: factumque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in medio aquarum, et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum, Cælum: et factum est vespere et mane, dies secundus.—Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum, et appareat arida. Et factum est ita. Et vocavit Deus aridam, terram, congregationesque aquarum appellavit maria. Et vidit Deus quod esset bonum. Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fruc-

of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night: and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land, Earth: and the gathering together of the waters he called Seas. And God saw that it was good.—And he

tum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita: Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus, quod esset bonum. Et factum est vespere et mane, dies tertius.

Dixit autem Deus: Fiant luminaria in firmamento cœli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos: ut luceant in firmamento cœli, et illuminent terram. Et factum est ita: Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei; et luminare minus, ut præesset nocti; et stellas. Et posuit eas in firmamento cœli, ut lucerent super terram, et præessent diei ac nocti, et dividerent lucem ac tene-

said: Let the earth bring forth the green herb, and such as may seed; and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day.

And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the

bras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus.

Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento coeli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produserant aquæ in species suas: et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: Crescite et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus: Producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terræ, secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas, et jumenta, et omne reptile terræ in

night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. —And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done. —And God made the beasts

genere suo. Et vidit Deus quod esset bonum, et ait: Faciamus hominem ad imaginem et similitudinem nostram: et præsit piscibus maris, et volatilibus cœli, et bestiis, universæque terræ; omnique reptili quod movetur in terra. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus cœli, et universis animantibus, quæ moventur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna quæ habent in semetipsis sementem generis sui, ut sint vobis in escam; et cunctis animalibus terræ, omnique volucris cœli, et universis quæ moventur in terra, et in quibus est anima vivens, ut habeant ad ves-

of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image, and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the

cendum. Et factum est ita. Viditque Deus cuncta quæ fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus. Igitur perfecti sunt cœli et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum, quod fecerat: et requievit die septimo ab universo opere, quod patrarat.

air and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quæsumus, contra oblectamenta peccati, mentis ratione persistere, ut mereamur ad æterna gaudia pervenire. Per Dominum nostrum Jesum Christum, etc.

R. Amen.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who hast wonderfully created man, and more wonderfully redeemed him; grant us, we beseech thee, such strength of mind and reason against the allurements of sin, that we may deserve to obtain eternal joy; through Jesus Christ our Lord.

R. Amen.

SECOND PROPHECY.

THE history of the deluge is full of mysteries. The ark represents the Church which we enter by means of baptism. All out of the ark perished, and out of the Church there is no salvation. The cross of Jesus Christ is likewise that vessel in which we find safety. The waters of the deluge in which sinners were submerged, are a figure of the waters of baptism, in which our sins lie buried. The same spirit, that in the beginning of the world overshadowed the waters to sanctify them, descended upon the waters of the deluge to appease them. And, at the breath of that same spirit, the sanctifier of the baptismal waters, the waves of concupiscence subside, the deluge of sin ceases, and the renovated world is purified from sin. St. Peter himself has taught that the deluge was a figure of baptism. The Church, at the benediction of the Font, returns thanks to God who gave us to understand, by the deluge, that the destruction of the ancient world was a figure of the redemption of the new, and He has vouchsafed to declare by a wondrous mystery that virtues spring from those waters in which vice has perished.

Gen. v. NOE vero cum quingentorum esset annorum, genuit Sem, Cham, et Japheth. Cumque coepissent homines multiplicari super terram, et filias procreassent; videntes filii Dei filias hominum quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant. Dixitque Deus: Non permanebit spiritus meus in homine in æternum, quia caro est;

Gen. v. NOE, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My spirit shall not remain in man forever, because he is

eruntque dies illius centum viginti annorum.— Gigantes autem erant super terram in diebus illis. Post quam enim ingressi sunt filii Dei ad filias hominum, illæque genuerint; isti sunt potentes a sæculo viri famosi. Videns autem Deus quod multa malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo, inquit, hominem quem creavi, a facie terræ, ab homine usque ad animalia, a reptili usque ad volucres cœli: pœnitet enim me fecisse eos. Noe vero invenit gratiam coram Domino. Hæ sunt generationes Noe. Noe vir justus atque perfectus fuit in generationibus suis; cum Deo ambulavit. Et genuit tres filios, Sem, Cham, et Japheth. Corrupta est autem terra coram Deo, et repleta est iniquitate.

flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from creeping things even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations; he walked with God. And he begat

Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruerat viam suam super terram), dixit ad Noe: Finis universæ carnis venit coram me: repleta est terra iniquitate a facie eorum, et ego disperdam eos cum terra. Fac tibi arcam de lignis lævigatis: mansiunculas in arca facies, et bitumine linies intrinsecus et extrinsecus. Et sic facies eam: trecentorum cubitorum erit longitudo arcæ, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius. Fenestram in arca facies, et in cubito consummabis summitatem ejus: ostium autem arcæ pones ex latere: deorsum, cœnacula, et tristega facies in ea. Ecce ego adducam aquas diluvii super terram, ut interficiam omnem carnem, in qua spiritus vitæ est subter cœlum: universa quæ in

three sons, Sem, Châm, and Japheth. And the earth was corrupted before God, and was filled with iniquity.

And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side: with lower middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth,

terra sunt; consumentur. Ponamque fœdus meum tecum: et ingredieris arcam, tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animantibus universæ carnis bina induces in arcam, ut vivant tecum; masculini sexus et feminini. De volucris juxta genus suum, et de jumentis in genere suo, et ex omni reptili terræ secundum genus suum: bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandî possunt, et comportabis apud te: et erunt tam tibi, quam illis in cibum.

Fecit igitur Noe omnia quæ præceperat illi Deus. Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt om-

to destroy all flesh wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

And Noe did all things which God commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the

nes fontes abyssi magnæ, et cataractæ, cœli apertæ sunt: et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diei illius ingressus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius, et tres uxores filiorum ejus cum eis in arcam: ipsi et omne animal, secundum genus suum, universaque jumenta in genere suo, et omne quod movetur super terram in genere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquæ prævaluerunt nimis super terram: opertique sunt omnes montes excelsi sub universo cœlo. Quindecim cubitis altior fuit aqua super montes, quos operuerat. Consumptaque est omnis caro, quæ movebatur super terram, volucrum, animantium, bestiarum, omniumque reptilium quæ reptant super terram. Remansit autem solus Noe, et qui cum eo erant in arca.

fountains of the great deep were broken up, and the floodgates of heaven were opened: and the rain fell upon the earth forty days and forty nights. In the selfsame day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them went into the ark. They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth; and all men. And all things, wherein there is the breath of life

Obtinueruntque aquæ terram centum quinquaginta diebus.

Recordatus autem Deus Noe, cunctorumque animalium, et omnium iumentorum, quæ erant cum eo in arca adduxit spiritum super terram, et imminutæ sunt aquæ. Et clausi sunt fontes abyssi, et cataractæ cæli: et prohibitæ sunt pluvie de cælo. Reversæque sunt aquæ de terra euntes et redeuntes: et coeperunt minui post centum quinquaginta dies. Cumque transissent quadraginta dies, aperiens Noe fenestram arcæ, quam fecerat, dimisit corvum: qui egrediebatur, et non revertebatur, donec sicarentur aquæ super terram. Emisit quoque columbam

on the earth, died. And he destroyed all the substance, that was upon the earth, from man even to beast, and the creeping things and fowls of the air; and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the floodgates of heaven, were shut up: and the rain from heaven was restrained. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark, which he had made, sent forth a raven. Which went forth, and did not re-

post eum, ut videret si jam cessassent aquæ super faciem terræ. Quæ cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam; aquæ enim erant super universam terram: extenditque manum, et apprehensam intulit in arcam. Expectatis autem ultra septem diebus aliis, rursum dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo Noe quod cessassent aquæ super terram. Expectavitque nihilominus septem alios dies: et emisit columbam, quæ non est reversa ultra ad eum. Locutus est autem Deus ad Noe, dicens: Egredere de arca, tu, et uxor tua, filii tui et uxores filiorum tuorum tecum. Cuncta animalia, quæ sunt apud te, ex omni carne, tam in volatilibus, quam in bestiis et universis reptilibus, quæ reptant super terram, educ tecum, et ingredimini, super terram: crescite,

turn till the waters were dried up upon the earth. He sent forth also a dove after him to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive tree with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls,

et multiplicamini super
eam. Egressus est ergo
Noe, et filii ejus, uxor illi-
us, et uxores filiorum ejus
cum eo. Sed et omnia
animantia, jumenta, et
reptilia, quæ reptant su-
per terram secundum ge-
nus suum, egressa sunt
de arca. *Ædificavit au-
tem Noe altare Domino:*
et tollens de cunctis pe-
coribus et volucribus mun-
dis, obtulit holocausta su-
per altare. Odoratusque
est Dominus odorem sua-
vitatis.

as in beasts, and all creep-
ing things that creep upon
the earth, bring out with
thee, and go ye upon the
earth: increase and multi-
ply upon it. So Noe went
out, he and his sons: his
wife, and the wives of his
sons with him. And all
living things, and cattle,
and creeping things that
creep upon the earth, ac-
cording to their kinds, went
out of the ark. And Noe
built an altar unto the
Lord: and taking of all
cattle and fowls that were
clean, offered holocausts
upon the altar. And the
Lord smelled a sweet savor.

Oremus.

Flectamus genua.

R. Levate.

Deus incommutabilis
virtus, et lumen æter-
num: respice propitius ad
totius Ecclesiæ tuæ mira-
bile sacramentum, et opus
salutis humanæ perpetuæ
dispositionis effectum tran-
quillius operare: totus-
que mundus experiatur, et
videat dejecta erigi, inve-
terata renovari, et per ip-

Let us pray.

Let us bend our knees.

R. Rise up.

O God! whose power is
unchangeable and whose
light is eternal: merci-
fully regard the wonderful
sacrament of thy whole
Church, and by an effect
of thy perpetual provi-
dence, perform with tran-
quillity the work of human
salvation; and let the
whole world experience

sum redire omnia in integrum, a quo sumpsero principium: Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat, etc.

and see, that what was fallen is raised up, what was old is made new, and that all things are re-established through him that gave them their first being, our Lord Jesus Christ, who liveth and reigneth with thee, &c.

THIRD PROPHECY.

THE great sacrifice on the mountain, of Isaac, the son of Abraham, prefigured the sacrifice of the only begotten Son of God on Calvary. A son, long desired, and obtained after many promises, was to be offered as a victim of obedience. And we must learn from this great sacrifice of the father of the faithful, the great trials and sacrifice of every tender affection which faith requires of Christians. Through the merit and in consideration of his great and invincible faith, Abraham again received the promise of a numerous posterity, and that from him should proceed the Messiah, in whom all nations should be blessed. God is faithful; His promises can never fail. After many generations they have been fulfilled and verified in us, who are the true children of promise. The posterity according to the flesh was inconsiderable, and limited; that according to the spirit, has spread throughout all nations that have embraced Christianity. Consequently, the numerous posterity of Abraham is the beautiful offspring of the Church, begotten by Jesus Christ, Abraham's great promised descendant. By means of baptism and faith, this posterity belongs to Abraham, who in this point of view may be regarded as the father of all the faithful.

Gen. xxii. IN diebus illis: Tentavit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respondit: Adsum.

Gen. xxii. IN those days: God tempted Abraham, and said to him: Abraham, Abraham! And he answered: Here I am.

Ait illi: Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. Igitur Abraham de nocte consurgens, stravit asinum suum; ducens secum duos juvenes, et Isaac filium suum. Cumque concidisset ligna in holocaustum, abiit ad locum quem præceperat ei Deus. Die autem tertio, elevatis oculis, vidit locum procul; dixitque ad pueros suos: Expectate hic cum asino: ego et puer illuc usque properantes, postquam adgraverimus, revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum: ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis fili? Ecce, inquit, ignis et ligna: ubi est victima holocausti? Dixit autem Abraham: Deus providebit sibi vic-

He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of Vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass: and took with him, two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place, which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and

timam holocausti, fili mi.

Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo ædificavit altare, et desuper ligna composuit. Cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce Angelus Domini de cœlo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum. Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus, quem assumens obtulit holocaustum pro filio. Appellavitque nomen loci illius, Dominus videt. Unde usque hodie dicitur:

wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son.

So they went on together. And they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham! And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name

In monte Dominus videbit. Vocavit autem Angelus Domini Abraham secundo de cœlo, dicens: Per memetipsum juravi, dicit Dominus; quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me, benedicam tibi, et multiplicabo semen tuum sicut stellas cœli, et velut arenam quæ est in littore maris. Possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meo. Reversus est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

Oremus.

Flectamus genua.

R. Levate.

Deus, fidelium Pater summe, qui in toto orbe terrarum, promissionis tuæ filios diffusa adoptionis

of that place, The Lord seeth. Whereupon even to this day, it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore; thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray.

Let us bend our knees.

R. Rise up.

O God, the sovereign Father of the faithful! who throughout the world multiplieth the children of

gratia multiplicas; et per thy promise, by the grace
Paschale sacramentum, of thy adoption; and mak-
Abraham puerum tuum est thy servant Abraham,
universarum, sicut juras- according to thy oath, the
ti, gentium efficis patrem: father of all nations: by
da populis tuis digne ad this Paschal Sacrament;
gratiam tuæ vocationis in- grant that thy people may
troire. Per Dominum nos- worthily receive the grace
trum Jesum Christum, of thy vocation; through
etc. our Lord, &c.

FOURTH PROPHECY.

AT break of day, the guiding angel of the people of God rent the cloud that enveloped him, and with lightning and thunder defeated the army of Pharaoh. The whole of that mighty host was destroyed by the raging elements, whilst the people of Israel joyfully and safely crossed over to the opposite shore. St. Paul teaches us, that our forefathers, who lived under the old law, were guided, on their journey, by the same cloud as we. All who, under the guidance of Moses, crossed the sea, received a kind of baptism in the waters through which they passed, and the cloud that covered them. The grace they thus obtained, was a figure of our baptism; and by Divine decree, this passage of the Red Sea was a striking figure and type of our redemption. If we desire to pass from the bondage of sin to the freedom of grace, as the Israelites passed from the bondage of Egypt to the promised land, we must pass through the Red Sea of the blood of Jesus, and through the baptismal waves, that derive all their efficacy from that sacred source. The miraculous assistance extended to that nation, is a pledge of the protection which God gives to the baptized. The Holy Spirit now does invisibly for the Church, what it then did for the Israelites in the cloud that covered them, the pillar that appeared to them, and the angel who guided them.

Exod. xiv. IN diebus

Exod. xiv. IN those

illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Ægyptiorum per columnam ignis et nubis interfecit exercitum eorum: et subvertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Ægyptii: Fugiamus Israel; Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen: Extende manum tuam super mare, ut revertantur aquæ ad Ægyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Ægyptiis occurrerunt aquæ, et involvit eos Dominus in mediis fluctibus. Reversæque sunt aquæ, et operuerunt currus et equites cuncti exercitus Pharaonis qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris, at aquæ eis erant quasi pro muro a dextris

days it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so

et a sinistris: liberavitque Dominus in die illa Israel de manu Ægyptiorum. Et viderunt Ægyptios mortuos super littus maris, et manum magnam, quam exercebat Dominus contra eos: timuitque populus Dominum, et crediderunt Domino, et Moysi servo ejus. Tunc cecinit Moyses et filii Israel carmen hoc Domino, et dixerunt:

much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore; and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

THE TRACT.

CANTEMUS Domino: gloriose enim honorificatus est: equum et ascensorem projecit in mare: adiutor et protector factus est mihi in salutem.

℣. Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum.

℣. Dominus conterens

LET us sing to the Lord; for he is gloriously magnified, the horse and the rider he hath thrown into the sea; he hath been my help, and my protector and Saviour.

℣. He is my God, and I will glorify him; the God of my father, and I will exalt him.

℣. The Lord putteth

bella : Dominus nomen, an end to wars; the Lord
est illi : is his name.

Oremus. Let us pray:

Flectamus genua. Let us bend our knees.

R. Levate. R. Rise up.

Deus, cujus antiqua miracula etiam nostris sæculis coruscare sentimus : dum, quod uni populo a persecutione Ægyptiaca liberando, dextera tuæ potentia contulisti, id in salutem gentium per aquam regenerationis operaris : præsta, ut in Abrahamæ filios, et in Israeliticam dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum, eto;

O God! whose ancient miracles we see renewed in our days; whilst, by the water of regeneration, thou performest for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel; through our Lord, &c.

FIFTH PROPHECY.

THE Church makes use of the words of Isaiah to call all nations to baptism, by means of which sacrament they can participate in the inheritance of the Lord. He declares in what this inheritance consists; exhorts all to submit to the teachings of Jesus Christ; to take Him for a master, and profit by His Divine words. The sin of Adam had rendered the earth thirsty, poor, and sterile. wholly given up to misery and death; but no sooner had the most sterile and abandoned fields been bedewed with the Redeemer's blood, than they were seen to bud forth and blossom; and these tender blossoms increased, and produced abundant fruits of truth and justice. There is

no recompense more precious, or more freely given, than sanctity and justice; it is obtained without money, and yet it is purchased; for although the gifts of Divine grace are liberally bestowed, God requires our co-operation and labor.

Isaie liv. HÆC est hæreditas servorum Domini, et justitia eorum apud me, dicit Dominus. Omnes sitientes venite ad aquas: et qui non habetis argentum, properate, emite, et comedite: venite, emite absque argento, et absque ulla commutatione vinum et lac. Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate? Audite audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me: audite et vivet anima vestra, et feriam vobiscum pactum sempiternum misericordias David fideles. Ecce testem populis dedi eum, ducem ac præceptorem Gentibus. Ecce gentem, quam nesciebas, vocabis: et gentes, quæ te non cognoverunt, ad te current propter Do-

Isaias liv. THIS is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live, and I will make an everlasting covenant with you, the mercies of David faithful. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call ~

minum. Deum tuum et Sanctum Israel, quia glorificavit te. Quærite Dominum, dum inveniri potest: invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserebitur ejus, et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestræ, neque viæ vestræ, viæ meæ, dicit Dominus. Quia sicut exaltantur cœli a terra, sic exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber et nix de cœlo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum, quod egredietur de ore meo: non revertetur ad me vacuum, sed faciet quæcumque volui, et prosperabitur in his, ad quæ nation, which thou knowest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my

misi illud, dicit Dominus omnipotens.

mouth : it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it, saith the Lord Almighty.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sempiterne Deus, multiplica in honorem nominis tui, quod patrum fidei spoondisti, et promissionis filios sacra adoptione dilata : ut quod priores Sancti non dubitaverunt futurum, Ecclesia tua magna jam ex parte cognoscat impletum. Per Dominum nostrum Jesum Christum, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and eternal God ! multiply for the honor of thy name what thou didst promise to the faith of our forefathers ; and increase, by thy sacred adoption, the children of that promise ; that what the ancient saints doubted not would come to pass, thy Church may now find in great part accomplished ; through our Lord, &c.

SIXTH PROPHECY.

BARUCH, in this prophecy, clearly predicts the incarnation of eternal wisdom, and gives his people to understand that they have been reduced to misery and slavery for having forsaken Divine wisdom ; and that they can recover life and liberty only by returning to it. He pronounces a magnificent eulogy on this attribute, calling it, particularly, light of the eyes, length of days, and abundance of peace. Heavenly peace, eternal life, divine light, are the prerogatives to which the faithful are called by means of holy baptism. And the wise man of Baruch is an emblem of a baptized Christian. This rare and precious gift is not to be found among the great and rich ones of

the world, but amid the poor and humble children of the Church. No one can boast of having attained it by his own industry and prudence. That same God who loves to dwell amongst us, and converse with us, bestowed it on the beloved house of Jacob, which is the Church.

Barouch iii. AUDI, Israel, mandata vitæ: auri-
bus percipe, ut scias prudentiam. Quid est, Israel, quod in terra inimicorum es? Inveterasti in terra aliena, coinquinatus es cum mortuis: deputatus es cum descendentibus in infernum. Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus: ut scias simul ubi sit longiturnitas vitæ et victus, ubi sit lumen oculorum, et pax. Quis invenit locum ejus? Et quis intravit in thesauros ejus? Ubi sunt principes gentium, et qui dominantur super bestias quæ sunt super terram? Qui in avibus cœli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? Qui

Baruch iii. HEAR, O Israel, the commandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel! that thou art in thy enemy's hand? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: for if thou hadst walked in the way of God, thou hadst surely dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts, that are upon the

argentum fabricant, et solliciti sunt, nec est inventio operum illorum? Exterminati sunt, et ad inferos descenderunt, et alii loco eorum surrexerunt.

Juvenes viderunt lumen et habitaverunt super terram: viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie ipsorum longe facta est: non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam quæ de terra est, negotiatores Merrhæ et Theman, et fabulatores, et exquisitores prudentiæ et intelligentiæ: viam autem sapientiæ nescierunt, neque commemorati sunt semitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus

earth? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place.

Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard in the land of Canaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel!

est, et non habet finem; excelsus et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt. Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam.

Quis ascendit ad cœlum, et accepit eam, et eduxit eam de nubibus? Quis transfretavit mare, et invenit illam, et attulit illam super aurum electum? Non est qui possit scire vias ejus neque qui exquirat semitas ejus: sed qui scit universa, novit eam, et adinventit eam prudentia sua: qui præparavit terram in æterno tempore, et replevit eam pecudibus, et quadrupedibus: qui emitit lumen, et vadit; et vocavit illud, et obedit illi in tremore. Stellæ autem

how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men, that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly.

Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth; and hath

dederunt lumen in custodiis suis, et lætatae sunt: vocatae sunt, et dixerunt: Adsumus; et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non aestimabitur alius adversus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israel dilecto suo. Post hæc in terris visus est, et cum hominibus conversatus est.

called it, and it obeyed him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are; and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison to him. He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved. Afterwards he was seen upon earth, and conversed with men.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui Ecclesiam tuam semper gentium vocatione multiplicas: concede propitius, ut quos aqua baptismatis abluis, continua protectione tuearis. Per Dominum nostrum, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who continually multiplieth thy Church by the vocation of the Gentiles; mercifully grant thy perpetual protection to those, whom thou wastest with the water of baptism; through our Lord, &c.

SEVENTH PROPHECY.

THE dry bones, that at the voice of the Prophet Ezekiel were first put in commotion and brought together, and which, when breathed upon from above, recovered life and

motion, symbolize, by this wonderful event, that as they had returned from death and the darkness of the grave to life and light, so should the children of Israel be restored from the captivity of Babylon to their former liberty. Their particular resurrection likewise prefigured the universal one, which shall take place on the last day. But, as the promises of temporal gifts, made to that people, always implied the spiritual favors reserved for us, we should understand, by this circumstance, besides the universal resurrection of the body, the resurrection of the soul, which is effected by the sacrament of baptism. And in the deliverance of that people from the captivity of Babylon, we should consider the deliverance of the soul from sin. What was effected in those bodies, is now effected in the spirit; so that the miracle of the resuscitated bones and the prophecy of Israel's deliverance were a pledge and prophecy of the resurrection from the death of infidelity to the life of faith, from the death of sin to the life of justice.

Ezech. xxxvii. IN diebus illis: Facta est super me manus Domini, et eduxit me in spiritu Domini: et dimisit me in medio campi, qui erat plenus ossibus: et circumduxit me per ea in gyro: erant autem multa valde super faciem campi, siccaeque vehementer. Et dixit ad me: Fili hominis, putasne vivent ossa ista? Et dixi: Domine Deus, tu nosti. Et dixit ad me: Vaticinare de ossibus istis; et dices eis: Ossa

Ezech. xxxvii. IN those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain. And they were exceeding dry. And he said to me: Son of man! dost thou think these bones shall live? And I answered: O Lord God! thou know-

arida audite verbum Domini. Hæc dicit Dominus Deus ossibus his: Ecce ego intromittam in vos spiritum, et vivetis. Et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem, et dabo vobis spiritum, et vivetis, et scietis quia ego Dominus. Et prophetavi sicut præceperat mihi: factus est autem sonitus, prophetante me, et ecce commotio, et accesserunt ossa ad ossa, unumquodque ad juncturam suam. Et vidi, et ecce super ea nervi et carnes ascenderunt: et extenta est in eis cutis desuper, et spiritum non habebant. Et dixit ad me: Vaticinare ad spiritum, vaticinare, fili hominis, et dices ad spiritum: Hæc dicet Dominus Deus: A quatuor ventis veni spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi: et ingressus est in ea spiritus, et vixerunt: steteruntque super pedes

est. And he said to me: Prophecy concerning these bones: and say to them: Ye dry bones! hear the word of the Lord. Thus saith the Lord God to these bones: Behold I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them; and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man! and say to the spirit: Thus saith the Lord God: Come spirit from the four winds, and blow upon these slain,

suos exercitus grandis nimis valde.

Et dixit ad me: Fili hominis, ossa hæc universa, domus Israel est: ipsi dicunt: Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos: Hæc dicit Dominus Deus: Ecce ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populus meus: et inducam vos in terram Israel, et scietis quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de tumulis vestris, popule meus: et dederò spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram; dicit Dominus omnipotens.

Oremus.

Flectamus genua.

and let them live again. And I prophesied as he had commanded me; and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

And he said to me: Son of man! all these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people! and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people! and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, saith the Lord Almighty.

Let us pray.

Let us bend our knees.

R. Levate.

Deus, qui nos ad celebrandum Paschale sacramentum, utriusque Testamenti paginis instruis: da nobis intelligere misericordiam tuam; ut ex perceptione præsentium munerum, firma sit expectatio futurorum. Per Dominum nostrum, etc.

R. Rise up.

O God! who by the Scriptures of both Testaments, teachest us to celebrate the Paschal Sacrament; give us such a sense of thy mercy; that by receiving thy present graces, we may have a firm hope of thy future blessings: through our Lord, &c.

EIGHTH PROPHECY.

THE seven women delivered from the opprobrium of sterility, and the children of Israel purified from their corruption, allegorically signify baptized souls, that wash away in the waters of Baptism the stains they have contracted by human generation. These souls having cast aside their former pollution and being embellished by grace, are called to heavenly nuptials and rendered fruitful in good works. They are those prolific shrubs which planted on the banks of the salutary waters of baptism, yield beautiful blossoms of glory and fruits of sanctity. Legal purifications did not suffice to free the soul from the infection of sin; a spirit of fire and fervor were necessary to consume all its contaminations, and this is that spirit which is communicated to such as in holy baptism are born again of water and the Holy Ghost. This spirit invisibly works in us, that which it visibly effected in the people of Israel, by the pillar that guided them day and night; a pillar of smoke by day, of fire by night, to guide us through the darkness of error, and defend us from the heat of concupiscence.

Isaie iv. APPREHENDENT septem mulieres virum unum in die

Isaias iv. IN that day seven women shall take hold of one man, saying:

illa, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur: tantum modo invocetur nomen tuum super nos, aufer opprobrium nostrum. In die illa, erit germen Domini in magnificentia et gloria, et fructus terræ sublimis, et exultatio his qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab æstu, et in securitatem et absconsonem a turbine, et a pluvia.

We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high, and a great joy to them, that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem, out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the

daytime from the heat, and
for a security and covert
from the whirlwind, and
from rain.

THE TRACT.

VINEA facta est dilecto in cornu, in loco uberi.

℣. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et ædificavit turrin in medio ejus.

℣. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israel est.

MY beloved had a vineyard on a hill in a fruitful place.

℣. And he fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof.

℣. And he set up a wine-press therein; for the vineyard of the Lord of Hosts is the house of Israel.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui in omnibus Ecclesiæ tuæ filiis, sanctorum Prophetarum voce manifestasti, in omni loco dominationis tuæ, satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censentur et segetum: ut spinarum, et tribulorum squalore rese-

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who by the mouths of thy holy Prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy church: grant to thy people who are called by the name of vines and corn;

cato, digna fruge fœcundi. minum nostrum Christum, etc.	that they may root out all thorns and briers, and bring forth good fruit in abundance: through our Lord, &c.
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NINTH PROPHECY.

HE who has been made a member of Christ by means of holy baptism, is entitled to assist at the holy mysteries and to participate in the Divine Eucharist. Therefore immediately after their baptism, adults are admitted to the Holy Table. The Church quickly provides nourishment for those to whom she has given life, and being spiritually regenerated, they are opportunely fed. The Church joyfully looks upon these as it were new plants, this her beautiful family gathered around her table, hastening to her sacred altars to preserve the vigor and bloom of that youth they have just acquired, after having cast aside in the sacrament of baptism the ago of the first Adam. It is, therefore, not without a mysterious reason that the following lesson presents a celebrated figure of that sacrifice, at which the baptized should assist, and of the blessed Eucharist with which they should be nourished. Jesus Christ is the true paschal Lamb immolated for us on the cross, and our food in the Eucharist. The dwellings that were marked with the blood of the Lamb were distinguished and respected by the destroying angel. The faithful, signed with the blood of Jesus Christ, bear an impress on the soul that is revered by the powers of Heaven, feared and hated by the spirits of darkness.

<i>Exod. xii.</i> IN diebus illis: Dixit Dominus ad Moysen et Aaron, in terra Ægypti: Mensis iste, vo- bis principium mensium: primus erit in mensibus	<i>Exod. xii.</i> IN those days, the Lord said to Moses and Aaron, in the land of Egypt: This month shall be to you the begin- ning of months; it shall
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anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad csum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tolletis et hœdum. Et servabitis cum usque ad quartam-decimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesp̄ram. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni:

be the first in the months of the year. Speak to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening; and they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night, roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof,

caput cum pedibus ejus et intestinis vorabitis: nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter; est enim Phase (id est transitus) Domini.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sempiternus Deus, qui in omnium operum tuorum dispensatione mirabilis es: intelligant redempti tui, non fuisse excellentius, quod initio factus est mundus, quam quod in fine sæculorum Pascha nostrum immolatus est Christus: Qui tecum vivit et regnat, etc.

any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof Neither shall there remain any thing of it till morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste. For it is the Phase, that is, the passage of the Lord.

Let us pray.

Let us bend our knees.

R. Rise up.

O Almighty and eternal God! who art wonderful in the performance of all thy works; let thy servants whom thou hast redeemed understand, that the creation of the world in the beginning was not more excellent than the immolation of Christ, our Passover at the end of the world: who with thee, &c.

TENTH PROPHECY.

JONAS thrown into the sea, swallowed by a fish, and cast by it upon the shore, represents the Redeemer plunged into a sea of sorrows, to appease the storm excited by sin, and rising from the grave at the end of three days. This Christ Himself declares in the Gospel. Thus the mission of Jonas to the Ninevites prefigured the advent of the Son of God, who commenced His public ministry by preaching penance. Sins committed before baptism are, in virtue of the blood of Jesus Christ alone, fully remitted in the sacrament. But baptism requires the amendment of life, humility, and change of heart; therefore, according to ancient custom, the catechumens having been subjected to many trials, and having solemnly renounced all the pomps of the world, after the fast of Lent, in penitential garb, humbly and tearfully asked for baptism. Penance is a baptism, but a painful one; and that of the Ninevites, extolled by Jesus Christ Himself, is again proposed to the imitation of the newly baptized, not as being necessary to obtain the life of regeneration, but to regain it, should it ever be lost. And they are taught, that although regenerated without pain, they cannot be healed without suffering, and the Church admonishes them to watch jealously over the preservation of that life which, once lost, is never regained without difficulty and labor.

Jonæ iii. IN diebus illis: Factum est verbum Domini ad Jonam Prophetam secundo, dicens: Surge, et vade in Niniven civitatem magnam, et prædica in ea prædicationem, quam ego loquor ad te. Et surrexit Jonas, et abiit in Niniven juxta verbum Domini. Et Ni-

Jonas iii. IN those days, the word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three

nive erat civitas magna itinere trium dierum. Et cœpit Jonas introire in civitatem itinere diei unius; et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. Et crediderunt viri Ninivitæ in Deum, et prædicaverunt jejunium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abjecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis, et principum ejus, dicens: Homines, et jumenta, et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant. Et operiantur saccis homines, et jumenta, et clament ad Dominum in fortitudine, et convertatur vir a via sua mala, et ab iniquitate, quæ est in manibus eorum. Quis scit si convertatur, et ignoscat Deus: et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus

days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive: and will turn away from his fierce anger and

opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo Dominus Deus noster.

we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord, our God, had mercy on his people.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui diversitatem gentium in confessione tui nominis adunasti: da nobis et velle et posse quæ præcipis; ut populo ad æternitatem vocato, una sit fides mentium, et pietas actionum. Per Dominum nostrum Jesum Christum, etc.

O God! who hast united the several nations of the Gentiles in the possession of thy name: give us both the will and the power to obey thy command; that thy people called to eternity may have the same faith in their minds, and piety in their actions; through our Lord, &c.

ELEVENTH PROPHECY.

MOSES having been warned of his approaching end, consigned his Deuteronomy, or abridgment of the Law, to the Levites, that it might be preserved among the sacred things of the sanctuary. God having admonished him that the Israelites would be guilty of enormous prevarications, he composed the celebrated canticle, in which he refers to the benefits of the Lord, reproves his people for their ingratitude, and warns them that the wrath of God shall come upon them.

This canticle clearly threatens the repudiation of the Synagogue, and predicts the vocation of the Gentiles; and that as the Gentiles should obtain the testament and inheritance of the Jews, the latter would look with an en-

vious eye on their former heritage, seized and enjoyed by the Christians.

We know how fully all this has been verified, and how exactly the disastrous and sorrowful vicissitudes of the Jewish nation correspond with the predictions; how the Church has despoiled the Synagogue of the fruit of its hopes and mysteries, and enriched herself with the spoils of Judaism. But the Church desires that we now meditate with holy fear on what the Israelites then heard with a blush of shame; she wills that the menaces and chastisements of that people serve for our instruction, and that the punishment with which they were threatened may turn to our salvation.

Deut. xxxi. IN diebus illis: Scripsit Moyses canticum, et docuit filios Israel. Præcepitque Dominus Josue filio Nun, et ait: Comfortare, et esto robustus: tu enim introduces filios Israel in terram quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque complevit, præcepit Levitis, qui portabant arcam fœderis Domini, dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri, ut sit ibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc

Deut. xxxi. IN those days, Moses wrote a canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land, which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony

vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cœlum et terram. Novi enim quod post mortem meam inique ageritis, et declinabitis cito de via, quam præcepi vobis. Et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo cœtu Israel, verba carminis hujus, et ad finem usque completit.

against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

THE TRACT.

ATTENDE cœlum, et HEAR, O ye heavens!

loquar: et audiat terra
verba ex ore meo.

℣. Expectetur sicut
pluvia eloquium meum:
et descendant sicut ros
verba mea.

℣. Sicut imber super
gramen, et sicut nix super
fœnum: quia nomen Do-
mini invocabo.

℣. Date magnitudinem
Deo nostro: Deus, vera
opera ejus, et omnes viæ
ejus, judicia.

℣. Deus fidelis, in quo
non est iniquitas: justus
et sanctus Dominus.

Oremus.

Flectamus genua.

R. Levate.

Deus, celsitudo humi-
lium, et fortitudo recto-
rum: qui per sanctum
Moysen puerum tuum, ita
erudire populum tuum sa-
cri carminis tui decanta-
tione voluisti, ut illa legis
iteratio fieret etiam nostra
directio: excita in omnem
justificarum Gentium
plenitudinem potentiam
tuam, et da lætitiā, mi-

and I will speak: let the
earth give ear to the words
of my mouth.

℣. Let what I say be
looked for like rain; and
let my words drop down
like dew.

℣. Like the shower
upon the grass, and the
snow upon the dry herb:
for I will call upon the
name of the Lord.

℣. Publish the great-
ness of our God: he is God;
his works are perfect, and
all his ways are justice.

℣. God is faithful, in
whom there is no iniquity:
the Lord is just and holy.

Let us pray.

Let us bend our knees.

R. Rise up.

O God, the exaltation of
the humble, and the forti-
tude of the righteous! who
by thy holy servant Moses
didst please so to instruct
thy people by the singing
of the sacred canticle, that
the repetition of the law
might be also our direction;
show thy power to all the
multitude of Gentiles justi-
fied by thee, and by miti-

tigando terrorem; ut omnium peccatis tua remissione deletis, quod denuntiandum est in ultionem, transeat in salutem. Per Dominum nostrum, etc. gating thy terrors grant them joy; that, all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation; through our Lord, &c.

TWELFTH PROPHECY.

SIDRACH, Misach, and Abdenago were condemned to a fiery furnace, because they had constantly refused to adore Nabuchodonosor's statue. An angel having descended from heaven to preserve them, they were unscathed by the flames, and sang that magnificent canticle, in which all creatures are invited to bless the Lord. The Church derives consolation from the Divine praises and thanksgiving of those who, by means of baptism, are delivered from the flames of sin and the fires of concupiscence. She therefore presents to neophytes the example of these three invincible youths, to signify the firmness with which they should profess the faith. This firmness proceeds from the strength and virtue of those salutary waters, whose powerful influence was strikingly manifest in the primitive Christians, who issued from baptism changed men, capable of enduring the fiercest persecutions, and so strong and constant, that they courageously went forth to meet death, whenever it was needful. The sacrament is unchanged, and if its salutary effects are less perceptible than formerly, it is because the grace it imparts is less faithfully preserved.

Daniel iii. IN diebus illis: Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuit eam in campo Dura provincie

Daniel iii. IN those days, king Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of

Babylonis. Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus et iudices, duces et tyrannos, et præfectos, omnesque principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Tunc congregati sunt satrapæ, magistratus et iudices, duces et tyranni, et optimates qui erant in potestatibus constituti, et universi principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Nabuchodonosor rex: et præco clamabat valenter: Vobis dicitur populis, tribubus et linguis: in hora, qua audieritis sonitum tubæ, et fistulæ, et citharæ, sambucæ, et psalterii, et symphoniarum, et universi generis musicorum, cadentes adorate statuum auream, quam constituit Nabuchodonosor rex. Si quis autem non prostratus adoraverit, eadem hora

Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which King Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue, which King Nabuchodonosor had set up. And they stood before the statue, which King Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages! that in the hour, that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind

mittetur in fornacem ignis ardentis. Post hæc igitur, statim ut audierunt omnes populi sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniarum, et omnis generis musicorum; cadentes omnes populi, tribus, et linguæ, adoraverunt statuum auream, quam constituerat Nabuchodonosor rex. Statimque in ipso tempore accedentes viri Chaldaei accusaverunt Judæos, dixeruntque Nabuchodonosor regi: Rex, in æternum vivo: tu rex posuisti decretum, ut omnis homo, qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniarum, et universi generis musicorum, prosternat se, et adoret statuum auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri Judæi, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago: viri isti contempserunt, rex, decretum

of music; ye fall down and adore the golden statue, which King Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which King Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came, and accused the Jews, and said to King Nabuchodonosor: O king! live forever: thou, O king! hast made a decree that every man, that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

tuum : deos tuos non colunt : et statuam auream, quam erexisti, non adorant.

Tunc Nabuchodonosor in furore et in ira præcepit ut adducerentur Sidrach, Misach, et Abdenago : qui confestim adducti sunt in conspectu regis. Pronuntiansque Nabuchodonosor rex, ait eis : Verene, Sidrach, Misach, et Abdenago, deos meos non colitis, et statuam auream, quam constitui, non adoratis ? nunc ergo, si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphoniarum, omnisque generis musicorum, prosternite vos, et adorate statuam quam feci. Quod

and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago : these men, O king ! have slighted thy decree : they worship not thy gods, nor do they adore the golden statue which thou hast set up.

Then Nabuchodonosor in fury and in wrath, commanded that Sidrach, Misach, and Abdenago, should be brought : who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said : Is it true, O Sidrach, Misach, and Abdenago ! that you do not worship my gods, nor adore the golden statue that I have set up ? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves,

si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis: et quis est Deus qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: Non oportet nos de hac re respondere tibi. Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream, quam erexisti, non adoramus. Tunc Nabuchodonosor repletus est furore, et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago. Et præcepit ut succenderetur fornax septuplum quam succendi consueverat. Et viris fortissimis de exercitu suo iussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, ritterent eos in fornacem ignis ardentis. Et confestim viri illi vincti, cum braccis suis, et tiaris,

and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hands? Sidrach, Misach, and Abdenago answered and said to King Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God whom we worship is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king! But if he will not, be it known to thee, O king! that we will not worship thy gods, nor adore the golden statue, which thou hast set up. Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men

calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis; nam jussio regis urgebat. Fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis colligati. Et ambulabant in medio flammæ, laudantes Deum, et benedicentes Domino.

Oremus.

Omnipotens sempiterne Deus, spes unica mundi, qui prophetarum tuorum præconio, præsentium temporum declarasti mysteria: auge populi tui vota placatus; quia in nullo fidelium, nisi ex tua inspiratione, proveniunt quarum-

that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments, for the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame praising God, and blessing the Lord.

Let us pray.

Almighty and everlasting God! the only hope of the world, who by the voice of thy prophets hast manifested the mysteries of this present time, graciously increase the desires of thy people: since none of the faithful can

libet incrementa virtutum. advance in any virtue
 Per Dominum nostrum without thy inspiration ;
 Jesum Christum, etc. through our Lord, &c.

THE solemn benediction of the water which is employed in the Sacrament of baptism is one of the most ancient ceremonies of the Church, and is supposed to be of apostolic institution. Ancient records are also found of the same prayers, aspirations, exorcisms, holy oils ; particularly the invocation of the Holy Spirit, imploring Him to descend upon that regenerating laver, and impart to it a holy fecundity. As the generation of Christ was the work of the Holy Spirit, so is the regeneration of the Christian. The same Divine Spirit, by whose operation a Virgin brought forth a Redeemer, renders the waters of Baptism fruitful unto Redemption.

On their way to the font, the clergy sing the antiphon, *Sicut Cervus*, to express the holy desires of the catechumens, who sigh as anxiously for holy baptism, the fount of grace, as the thirsting stag longs for the refreshing stream. The water is divided in the form of a cross towards the four divisions of the globe, to signify that the grace of baptism is to be diffused throughout the world, Jesus Christ having commissioned His disciples to go and teach all nations, baptizing them. The paschal candle is dipped into the font, the water is breathed upon, the sacred oils poured into it, and these and other ceremonies are accompanied by corresponding actions and words, all of which are mysterious, and calculated to excite sentiments of piety and enliven our faith. Therefore in all parishes, these ceremonies of the benediction of the font should be as carefully explained as those which belong to the Sacrament of baptism.

Previous to the infusion of the sacred oils, a portion of the water is taken to sprinkle the church and the congregation. The faithful are advised to carry some to their dwellings, in order to make a religious use of it. This has been approved and practised since the earliest ages of Christianity. It is also customary to replenish with it the shells and vases which the Church, when at peace and

able to perform her sacred ceremonies openly, placed at the vestibules or doors of her temples, so that the faithful, before entering the sanctuary, might sign their foreheads with that holy water, that purifies consciences, and whose great efficacy, when used with devotion and faith, has been experienced since the earliest ages of Christianity.

If the Church has no baptismal Font, the following benediction of the Font is omitted, and the Litany is said immediately after the Prophecies, in the manner hereafter prescribed, at p. 493. But where there is a Font, the Priest, with his Ministers and the Clergy, goes in procession to the Font, singing :

THE TRACT.

SICUT cervus desiderat ad fontes aquarum : ita desiderat anima mea ad te, Deus.

℣. Sitivit anima mea ad Deum vivum : quando veniam, et apparebo ante faciem Dei ?

℣. Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per singulos dies : Ubi est Deus tuus ?

AS the hart panteth after the fountains of waters ; so my soul panteth after thee, O God !

℣. My soul hath thirsted after the living God ; when shall I come and appear before the face of God ?

℣. My tears have been my bread day and night, whilst it is said to me daily : Where is thy God ?

Before the blessing of the Font, the Priest says this prayer :

℣. DOMINUS vobiscum.

℞. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, respice propitius ad devotionem populi renascentis, qui sicut cervus,

℣. THE Lord be with you.

℞. And with thy spirit.

Let us pray.

O Almighty and everlasting God, mercifully regard the devotion of the people who are to be rege-

aquarum tuarum expetit fontem: et concede propitius, ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet. Per Dominum nostrum, etc.

R. Amen.

nerated, and who, like the hart, pant after the fountain of thy waters: and mercifully grant, that the thirst of their faith may, by the Sacrament of baptism, sanctify their souls and bodies; through our Lord, &c.

R. Amen.

The Priest begins the blessing of the Font, saying:

Ÿ. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

(Omnipotens sempiternus Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis: et ad recreandos novos populos, quos tibi fons baptismatis parturit, Spiritum adoptionis emitte; ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectus. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Ÿ. THE Lord be with you.

R. And with thy spirit.

Let us pray.

(O Almighty and everlasting God; be present at these mysteries, be present at these sacraments of thy great goodness; and send forth the spirit of adoption, to regenerate the new people, whom the font of baptism brings forth; that what is to be done by the ministry of our weakness may be accomplished by the effect of thy power; through our Lord Jesus Christ, thy Son, who with thee and the same Holy Spirit liveth and reigneth one God for ever and ever.

R. Amen.

℣. Dominus vobiscum.

℣. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

℣. Sursum corda.

℣. Lift up your hearts.

R. Habemus ad Dominum.

R. We have them lifted up to the Lord.

℣. Gratias agamus Domino Deo nostro.

℣. Let us give thanks to the Lord, our God.

R. Dignum et justum est.

R. It is meet and just.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus: qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum; et licet nos tantis mysteriis exequendis simus indigni, tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas. Deus, cujus spiritus super aquas, inter ipsa mundi primordia ferebatur; ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti; ut unius ejusdemque ele-

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thanks to thee, O holy Lord, Almighty Father, and eternal God! who by thy invisible power, dost wonderfully produce the effects of thy sacraments; and, though we are unworthy to administer so great mysteries; yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God! whose Spirit in the very beginning of the world, moved over the waters; that even then the nature of water might receive the virtue of sanctification; O God! who by water didst wash away the crimes of the guilty world,

menti mysterio, et finis esset vitiis, et origo virtutibus. Respice, Domine, in faciem Ecclesiæ tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam; fontemque baptismatis aperis toto orbe terrarum Gentibus innovandis: ut tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu sancto.

and by the overflowing of the deluge didst give us a figure of regeneration; that one and the same element might, in a mystery, be the end of vice, and the origin of virtue. Look, O Lord! on the face of thy Church, and multiply in her thy generations, who by the streams of thy abundant grace fillest thy city with joy; and openest the fountains of baptism all over the world, for the renewing of the Gentiles: that by the command of thy majesty she may receive the grace of thy only Son from the Holy Ghost.

Here the Priest divides the water in the form of a cross.

QUI hanc aquam regenerandis hominibus præparatam, arcana sui numinis admixtione fecundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam progenies cœlestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater

WHO, by a secret mixture of his divine virtue, may render this water fruitful for the regeneration of men; to the end that those who have been sanctified in the immaculate womb of this divine font, being born again new creatures, may come forth a heavenly offspring: and that all, however distinguished by sex in body,

infantiam. Procul ergo hinc, jubente te Domine, omnis spiritus immundus abscedat; procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando circumvolet: non latendo subrepat: non inficiendo corrumpat.

or age in time, may be brought forth to the same infancy, by grace their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord! depart far from hence; may the whole malice of diabolical deceit be entirely banished; may no power of the enemy prevail here; may he not fly about to lay his snares: may he not creep in by his secret artifices: may he not corrupt with his infection.

Here he touches the water with his hand.

SIT hæc sancta et innocens creatura libera ab omni impugnatoris incur-su, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu sancto, perfectæ purificationis indulgentiam consequantur.

MAY this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it become a living fountain, a regenerating water, a purifying stream; that all those who are to be washed in this saving bath, may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

Here he makes the sign of the cross thrice over the Font, saying:

UNDE benedico to, WHEREFORE I bless

creatura aquæ, per Deum
vivum, per Deum verum,
per Deum sanctum: per
Deum, qui te in principio
verbo separavit ab arida:
cujus spiritus super te
ferebatur.

thee, O creature of water !
by the living God, by the
true God, by the holy God ;
by that God who in the be-
ginning separated thee by
his word from the dry land ;
whose 'spirit moved over
thee.

*Here he divides the water with his hand, and throws some of it out
towards the four parts of the world, saying:*

QUI te de paradisi fon-
te manare fecit, et in
quatuor fluminibus totam
terram rigare præcepit.
Qui te in deserto amaram,
suavitate indita, fecit esse
potabilem, et sitienti pop-
ulo de petra produxit.
Benedico te et per Jesum
Christum Filium ejus un-
icum Dominum nostrum:
qui te in Cana Galilææ,
signo admirabili, sua po-
tentia convertit in vinum.
Qui pedibus super te am-
bulavit; et a Joanne in
Jordane in te baptizatus
est. Qui te una cum san-
guine de latere suo pro-
duxit; et discipulis suis
jussit, ut credentes bapti-
zarentur in te, dicens:
Ite, docete omnes gentes,
baptizantes eos in nomine

WHO made thee flow
from the fountain of Para-
dise, and commanded thee
to water the whole earth
with thy four rivers. Who
changing thy bitterness, in
the desert, unto sweetness,
made thee fit to drink, and
produced thee out of a rock
to quench the thirst of the
people. I bless thee also by
our Lord Jesus Christ, his
only Son; who in Cana of
Galilee changed thee into
wine, by a wonderful miracle
of his power. Who walked
upon thee dry foot, and was
baptized in thee by John
in the Jordan. Who made
thee flow out of his side
together with his blood,
and commanded his disci-
ples, that such as believed,
should be baptized in thee,

Patris, et Filii, et Spiritus
sancti.

saying: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Hæc nobis præcepta
servantibus, tu Deus omnipotens clemens adesto; tu benignus adspira.

Do thou, Almighty God! mercifully assist us who observe this commandment; do thou graciously inspire us.

He breathes thrice upon the water in the form of a cross, saying:

TU has simplices aquas
tuo ore benedicito: ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

DO thou with thy mouth bless these clear waters; that besides their natural virtue of cleansing the body, they may also be effectual for purifying the soul.

Here the Priest sinks the Paschal candle into the water three different times, saying each time:

DESCENDAT in hanc
plenitudinem fontis virtus
Spiritus sancti.

MAY the virtue of the Holy Ghost descend into all the water of this font.

Then breathing thrice upon the water, he goes on:

TOTAMQUE hujus
aquæ substantiam regenerandi fecundet effectum.

AND make the whole substance of this water fruitful, and capable of regenerating.

Here the Paschal candle is taken out of the water, and he goes on:

HIC omnium peccatorum maculæ deleantur;

HERE may the stains of all sins be washed out;

hic natura, ad imaginem
tuam condita, et ad hono-
rem sui reformata prin-
cipii, cunctis vetustatis
squaloribus emundetur :
ut omnis homo sacra-
mentum hoc regenera-
tionis ingressus, in veræ
innocentiæ novam infan-
tiam renascatur. Per Do-
minum nostrum Jesum
Christum Filium tuum :
qui venturus est judicare
vivos et mortuos, et sæcu-
lum per ignem.

R. Amen.

here may human nature;
created to thy image, and
reformed to the honor of
its author, be cleansed from
all the filth of the old man ;
that all, who receive this
sacrament of regeneration,
may be born again new
children of true innocence ;
through our Lord Jesus
Christ, thy Son : who is to
come to judge the living
and the dead, and the
world by fire.

R. Amen.

Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the Faithful for use in their houses. After this, the Priest pours some oil of Catechumens into the water, in the form of a cross, saying :

SANCTIFICETUR, et
fecundetur fons isto olco
salutis renascentibus ex
eo, in vitam æternam.

R. Amen.

MAY this font be sanc-
tified and made fruitful
by the oil of salvation, for
such as are regenerated in
it, unto life everlasting.

R. Amen.

Then he pours Chrism into it, in the same manner, saying :

INFUSIO Chrismatis
Domini nostri Jesu Christi,
et Spiritus sancti Paracliti,
fiat in nomine sanctæ Tri-
nitatis.

R. Amen,

MAY this infusion of
the Chrism of our Lord
Jesus Christ, and of the
Holy Ghost the Comforter,
be made in the name of
the Holy Trinity.

R. Amen.

Lastly, he pours the Oil and Chrism both together into the water, in the form of a cross, saying :

COMMIXTIO Chris-
matis sanctificationis, et
olei unctionis, et aquæ
baptismatis, pariter fiat,
in nomine Patris, et Filii,
et Spiritus sancti.

MAY this mixture of
the Chrism of sanctifica-
tion, and of the oil of unction,
and of the water of baptism,
be made in the name of the
Father, and of the Son, and of
the Holy Ghost.

R. Amen.

R. Amen.

Then he mingles the oil with the water, and with his hand spreads it all over the Font. If there are any to be baptized, they may be baptized after the usual manner. After the blessing of the Font, he returns to the altar, where he and his Ministers lie prostrate before it, and all the rest kneel, whilst the Litany is sung by two Chanters in the middle of the Choir, both sides repeating the same.

IMMEDIATELY after the baptism, Mass is sung; and the holy sacrifice belongs rather to the baptism of the Neophytes than to the office of Holy-Saturday. It was formerly celebrated at an early hour of the morning, about the time at which our Lord's resurrection is supposed to have occurred. Although it is now said towards noon, the ancient expressions are retained to preserve the remembrance of its nocturnal celebration. For this reason the Church, casting aside the garb and signs of mourning, appears in festive array; the ringing of bells, canticles of joy, lights, and other indications of rejoicing, evince her gladness on beholding her new family gathered around her altar, and on learning the resurrection of her Spouse.

The Mass has no introit, for this is but an introduction to public prayer, and formerly served to keep the bystanders employed until the priest appeared at the altar and the people collected. On this occasion, the faithful

had already assembled, and proceeded in procession, together with the priest, from the font to the altar. The introit was consequently unnecessary. The Kyrie having been already sung in the Litany, the *Gloria in excelsis* was immediately intoned.

The Gospel is on the Resurrection, according to St. Matthew, the first of the Evangelists. The epistle is from St. Paul, who admonishes the newly baptized, that being new risen with Christ, they should seek only the things of Heaven. The canticle Alleluia, which the Church discontinued during the season of penance, is now resumed. To the Alleluia, an expression of joy, is added the Tract, a token of mourning, so that this mass still retains some vestiges of grief. The joy of the Church is not complete, because the mystery celebrated is the resurrection of Christ, who had risen at that hour, but had not yet appeared.

The psalm after communion is omitted, and vespers are introduced instead. However, properly speaking, they are not vespers, for they are said during a function that belongs to the early part of the morning; and, although the psalms that are sung take the place of vespers, they are only a thanksgiving offered to the Lord, in the name of those who have been regenerated by baptism, and newly fed with the most holy Eucharist.

KYRIE eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus sancte Deus, miserere nobis.

LORD! have mercy on us.

Christ! have mercy on us.

Lord! have mercy on us.

Christ! hear us.

Christ! graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Sancta Trinitas unus Deus,		Holy Trinity, one God,	
miserere nobis.		have mercy on us.	
Sancta Maria, ora pro		Holy Mary, pray for us.	
nobis.			
Sancta Dei genitrix, ora.		Holy Mother of God,	
		pray.	
Sancta Virgo virginum,		Holy Virgin of virgins,	
	ora.		pray.
Sancte Michael,	ora.	St. Michael,	pray.
Sancte Gabriel,	ora.	St. Gabriel,	pray.
Sancte Raphael,	ora.	St. Raphael,	pray.
Omnes sancti Angeli, et		All ye holy Angels and	
Archangeli,	orate.	Archangels,	pray.
Omnes sancti beatorum		All ye holy orders of bless-	
Spirituum ordines, orate.		ed Spirits,	pray.
S. Joannes Baptista, ora.		St. John the Baptist, pray.	
S. Joseph, ora.		St. Joseph, pray.	
Omnes sancti Patriarchæ		All ye holy Patriarchs and	
et Prophetæ, orate.		Prophets,	pray.
S. Petre, ora.		St. Peter, pray.	
S. Paulo, ora.		St. Paul, pray.	
S. Andrea, ora.		St. Andrew, pray.	
S. Joannes, ora.		St. John, pray.	
Omnes sancti Apostoli et		All ye holy Apostles and	
Evangelistæ, orate.		Evangelists,	pray.
Omnes sancti Discipuli		All ye holy disciples of	
Domini, orate.		our Lord,	pray.
S. Stephane, ora.		St. Stephen, pray.	
S. Laurenti, ora.		St. Laurence, pray.	
S. Vincenti, ora.		St. Vincent, pray.	
Omnes sancti Martyres,		All ye holy Martyrs,	
	orate.		pray.
S. Silvester, ora.		St. Silvester, pray.	
S. Gregori, ora.		St. Gregory, pray.	
S. Augustine, ora.		St. Augustin, pray.	

Omnes Sancti Pontifices et Confessores, orate.	All ye holy Bishops and Confessors, pray.
Omnes sancti Doctores, orate.	All ye holy Doctors, pray.
S. Antoni, ora.	St. Anthony, pray.
S. Benedicte, ora.	St. Benedict, pray.
S. Dominice, ora.	St. Dominick, pray.
S. Francisce, ora.	St. Francis, pray.
Omnes sancti Sacerdotes et Levitæ, orate.	All ye holy Priests and Levites, pray.
Omnes sancti Monachi et Eremitæ, orate.	All ye holy Monks and Hermits, pray.
Sancta Maria Magdalena, ora.	St. Mary Magdalen, pray.
S. Agnes, ora.	St. Agnes, pray.
S. Cæcilia, ora.	St. Cecily, pray.
S. Agatha, ora.	St. Agatha, pray.
S. Anastasia, ora.	St. Anastasia, pray.
Omnes sanctæ virgines et viduæ, orate.	All ye holy virgins and widows, pray.
Omnes sancti et sanctæ Dei, intercedite pro no- bis.	All ye men and women, Saints of God, make in- tercession for us.
Propitius esto, parce nobis Domine.	Be merciful to us; spare us, O Lord.
Propitius esto, exaudi nos Domine.	Be merciful to us; hear us, O Lord.
Ab omni malo, libera nos Domine.	From all evil, O Lord, de- liver us.
Ab omni peccato, libera nos Domine.	From all sin, O Lord, de- liver us.
A morte perpetua, libera nos Domine.	From everlasting death, O Lord, deliver us.
Per mysterium sanctæ in- carnationis tuæ, libera nos Domine.	Through the Mystery of thy holy incarnation, O Lord, deliver us.

Per adventum tuum, libera nos Domine.	Through thy coming, O Lord, deliver us.
Per nativitatem tuam, libera nos Domine.	Through thy nativity, O Lord, deliver us.
Per baptismum et sanctum jejunium tuum, libera nos Domine.	Through thy baptism and holy fasting, O Lord, deliver us.
Per crucem et passionem tuam, libera nos Domine.	Through thy cross and passion, O Lord, deliver us.
Per mortem et sepulturam tuam, libera nos Domine.	Through thy death and burial, O Lord, deliver us.
Per sanctam resurrectionem tuam, libera nos Domine.	Through thy holy resurrection, O Lord, deliver us.
Per admirabilem ascensionem tuam, libera nos Domine.	Through thy admirable ascension, O Lord, deliver us.
Per adventum Spiritus sancti Paracliti, libera nos Domine.	Through the coming of the Holy Ghost, the Comforter, O Lord, deliver us.
In die judicii, libera nos Domine.	In the day of judgment, O Lord, deliver us.
Peccatores, te rogamus audi nos.	We sinners, do beseech thee to hear us.

Here the Priest and his Ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass; and the candles are lighted upon the altar, the Litany being continued by the Choir.

Ut nobis parcas, te rogamus audi nos.	That thou spare us, we beseech thee to hear us.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus audi nos.	That thou vouchsafe to govern and preserve thy holy Church, we beseech thee to hear us.

- | | |
|--|---|
| Ut Domnum Apostolicum, et omnes Ecclesiasticos ordines in sancta religione conservare digneris, te rogamus audi nos. | That thou vouchsafe to preserve our Apostolic Prelate, and all the orders of the Church in thy holy religion, we beseech thee to hear us. |
| Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus audi nos. | That thou vouchsafe to humble the enemies of thy holy Church, we beseech thee to hear us. |
| Ut regibus et principibus Christianis pacem et veram concordiam donare digneris, te rogamus audi nos. | That thou vouchsafe to give peace and true concord to Christian kings and princes, we beseech thee to hear us. |
| Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus audi nos. | That thou vouchsafe to confirm and preserve us in thy holy service, we beseech thee to hear us. |
| Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus audi nos. | That thou render eternal good things to all our benefactors, we beseech thee to hear us. |
| Ut fructus terræ dare et conservare digneris, te rogamus audi nos. | That thou vouchsafe to give, and preserve the fruits of the earth, we beseech thee to hear us. |
| Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus audi nos. | That thou vouchsafe to give eternal rest to all the faithful departed, we beseech thee to hear us. |
| Ut nos exaudire digneris, te rogamus audi nos. | That thou vouchsafe graciously to hear us, we beseech thee to hear us. |
| Agnus Dei, qui tollis | Lamb of God, who takest |

peccata mundi, parco	away the sins of the
nobis Domine,	world, spare us, O Lord.
Agnus Dei, qui tollis	Lamb of God, who takest
peccata mundi, exaudi	away the sins of the
nos Domine.	world, hear us, O Lord.
Agnus Dei, qui tollis	Lamb of God, who takest
peccata mundi, mise-	away the sins of the
rere nobis.	world, have mercy on us.
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	Christ, graciously hear us.

Here the Chanters solemnly intone the Kyrie eleison. In the mean time the Priest goes to the altar, beginning the Mass in the accustomed manner, inserting the Psalm "Judica me Deus, with Gloria Patri. Having kissed the altar, he begins the Gloria in excelsis, during which the bells are rung. After which, the Priest says :

℟. DOMINUS vobis-	℟. THE Lord be with
cum.	you.
R. Et cum spiritu tuo.	R. And with thy spirit.

THE COLLECT.

Oremus.

Let us pray.

DEUS, qui hanc sa-	O GOD! who makest
cratissimam noctem gloria	this most sacred night il-
Dominicæ resurrectionis	lustrious by the glory of
illustras: conserva in nova	the resurrection of our
familiæ tuæ progenie adop-	Lord: preserve in the
tionis spiritum, quem de-	new offspring of thy fami-
disti; ut corpore et mente	ly, the spirit of adoption,
renovati, puram tibi exhi-	which thou hast given
beant servitutem. Per	them; that being renewed
eumdem Dominum nos-	in body and soul, they
trum Jesum Christum Fi-	may serve thee with puri-
lium tuum: qui tecum	ty of heart, through the

vivit et regnat in unitate ejusdem Spiritus sancti Deus, per omnia, etc.	same Lord Jesus Christ . . . in the unity of the same Holy Ghost, &c.
R. Amen.	R. Amen.

THE EPISTLE.

Lectio Epistolæ beati Pau- li Apostoli ad Colossen- ses. <i>Cap. iii.</i>	The lesson from the Epis- tle of St. Paul the Apos- tle to the Colossians. <i>Chap. iii.</i>
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FRATRES: Si consur- rexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sapite, non quæ su- per terram. Mortui enim estis, et vita vestra est ab- scondita cum Christo in Deo. Cum Christus ap- paruerit vita vestra: tunc et vos apparebitis cum ip- so in gloria.	BRÉTHREN, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are on the earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear who is your life, then shall you appear with him in glory.
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After the Epistle, the Priest sings thrice Alleluia, which is thrice repeated by the Choir; after the third, he sings the following versc:

✠. CONFITEMINI Domino, quoniam bonus: quoniam in sæculum mis- ericordia ejus.	✠. GIVE praise to the Lord, for he is good; for his mercy endureth for- ever.
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THE TRACT.

LAUDATE Dominum	PRAISE the Lord, all
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omnes gentes : et collaudate eum omnes populi.

℣. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum.

ye nations, and praise him, all ye people!

℣. For his mercy is confirmed upon us; and the truth of the Lord remaineth forever.

At the Gospel, lights are not carried, but incense only. The Munda cor meum, as usual.

THE GOSPEL.

Sequentia sancti Evangelii secundum Matthæum. *Cap. xxviii. 1, 7.*

VESPERE autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum. Et ecce terræ motus factus est magnus. Angelus enim Domini descendit de cœlo : et accedens revolvit lapidem, et sedebat super eum : erat autem aspectus ejus sicut fulgur, et vestimentum ejus sicut nix. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui. Respondens autem Angelus, dixit mulieribus : Nolite timere vos : scio enim quod Jesum,

A continuation of the holy Gospel according to St. Matthew. *Chap. xxviii. 1, 7.*

IN the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to view the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven : and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women : Fear not you : for

qui crucifixus est, quæritis: non est hic; surrexit enim, sicut dixit. Venite, et videte locum, ubi positus erat Dominus. Et cito euntes, dicite discipulis ejus quia surrexit: et ecce præcedit vos in Galilæam; ibi eum videbitis. Ecce prædixi vobis.

I know that you seek Jesus, who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going, quickly tell ye his disciples that he has risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

℣. Dominus vobiscum.

℣. The Lord be with you.

℞. Et cum spiritu tuo.

℞. And with thy spirit.

Oremus.

Let us pray.

The Offertory is omitted. Suscipe, etc.

THE SECRET.

SUSCIPE, quæsumus Domine, preces, populi tui, cum oblationibus hostiarum; ut paschalibus initiati mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum Jesum Christum, etc.

RECEIVE, O Lord! we beseech thee, the prayers of thy people, together with the offering of these hosts: that being consecrated by these paschal mysteries, they may, by the help of thy grace, avail us to eternal life; through our Lord Jesus Christ, thy Son, &c.

THE PREFACE.

℣. PER omnia sæcula sæculorum.

℣. FOR ever and ever.

℞. Amen.

℞. Amen.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Sursum corda.

R. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutare te quidem, Domine, omni tempore, sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

℣. The Lord be with you.

R. And with thy spirit.

℣. Lift up your hearts.

R. We have them lifted up to the Lord.

℣. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation to praise thee, O Lord! at all times, but chiefly and more gloriously on this night, when Christ our Paschal Lamb was sacrificed. For he is the true Lamb, that hath taken away the sins of the world. Who, by dying, destroyed our death, and by rising again, restored our life. And therefore with the angels and archangels, with the thrones and dominations, and with all the troops of the celestial army, we sing the hymn of thy glory, incessantly saying:

Sanctus. *The Canon of the Mass, as far as Communicantes.*

COMMUNICANTES,
et noctem sacratissimam
celebrantes resurrectionis

PARTAKING of the
same communion, and celebrating the most sacred

Domini nostri Jesu Christi secundum carnem: sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi, etc.

night of the resurrection of our Lord Jesus Christ according to the flesh; and also honoring the memory, in the first place, of the glorious ever Virgin Mary, mother of the same God and our Lord Jesus Christ, &c.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari: Per Christum Dominum nostrum. Amen.

We therefore beseech thee, O Lord! graciously to accept this oblation of our servitude, which is also that of thy whole family, and which we offer to thee for these also, whom thou hast been pleased to regenerate by water, and the Holy Ghost, granting them the remission of all their sins; dispose our days in thy peace; preserve us from eternal damnation, and place us in the number of thy elect: through Christ, our Lord. Amen.

Quam oblationem, until Agnus Dei, which is not said; but the Priest says the three prayers before the Communion, and the rest to the ablution inclusively; after which, the Vespers are sung by the Choir.

THE VESPERS.

Ant. ALLELUIA, alleluia, alleluia.

Ant. ALLELUIA, alleluia, alleluia.

PSALM 116.

LAUDATE, Dominum,
omnes gentes: * laudate
eum omnes populi.

Quoniam confirmata est
super nos misericordia
ejus, * et veritas Domini
manet in æternum.

Gloria Patri, etc.

Ant. Alleluia, alleluia,
alleluia.

PRAISE the Lord, all
ye nations! praise him, all
ye people!

Because his mercy is
confirmed upon us; and
the truth of the Lord re-
maineth forever.

Glory, &c.

Ant. Alleluia, alleluia,
alleluia.

*Then the Priest at the altar begins the following Antiphon, which
is continued by the Choir.*

VESPERE autem sab-
bati, quæ lucescit in pri-
ma sabbati, venit Maria
Magdalene, et altera Ma-
ria, videre sepulchrum,
alleluia.

IN the end of the Sab-
bath, when it began to
dawn towards the first day
of the week, came Mary
Magdalen, and the other
Mary, to view the sepul-
chre, alleluia.

*After this Antiphon, the Magnificat is sung, and terminated with
Gloria Patri. The altar is fumed with incense, with the cere-
monies used at Vespers. After which, the Antiphon Vespere
autem sabbati being repeated, the Priest at the altar turns to
the people, saying :*

Ÿ. DOMINUS vobis-
cum.

R. Et cum spiritu tuo.

Oremus.

Spiritum nobis, Domine,
tuæ charitatis infunde:
ut quos sacramentis pas-

Ÿ. THE Lord be with
you.

R. And with thy spirit.

Let us pray.

Pour on us, O Lord!
the spirit of thy charity:
that those, whom thou

chalibus satiasti, tua facias hast replenished with the
 pietate concordēs. Per paschal sacraments, may
 Dominum . . . in unitate by thy goodness live in
 ejusdem Spiritus sancti perfect concord; through
 Deus, etc. our Lord, &c.

Then he says :

Ÿ. DOMINUS vobis- Ÿ. THE Lord be with
 cum. you.
 R. Et cum spiritu tuo. R. And with thy spirit.

And the Deacon turning to the people, sings :

Ÿ. ITE, missa est, al- Ÿ. GO, Mass is ended,
 leluia, alleluia. alleluia, alleluia.
 R. Deo gratias, alleluia, R. Thanks be, to God,
 alleluia. alleluia, alleluia.

Placent tibi, and the rest, as usual.

COMPLIN.

Jube Domno. Fratres, sobrii estote. Adjutorium nostrum.
 Pater noster. Confiteor, etc. Converte nos, &c. Deus
 in adjutorium. Gloria Patri. Alleluia. *Then the four
 usual Psalms : after which, is said the following :*

Ant. VESPERE autem *Ant.* IN the end of the
 sabbati. sabbath.

THE CANTICLE OF SIMEON. *St. Luke ii.*

NUNC dimittis servum NOW thou dost dismiss
 tuum Domine, * secun- thy servant, O Lord, ac-
 dum verbum tuum in cording to thy word, in
 pace. peace.

Quia viderunt oculi mei Because my eyes have
 * salutare tuum, seen thy salvation,

Quod parasti * ante faciem omnium populorum :

Lumen ad revelationem Gentium, * et gloriam plebis tuæ Israel.

Gloria, etc.

Ant. Vespere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, alleluia.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum, etc.

℣. DOMINUS vobiscum.

R. Et cum spiritu tuo.

℣. Benedicamus Domino.

R. Deo gratias.

Benedictio. Benedicat et

Which thou hast prepared before the face of all people :

A light to the revelation of the Gentiles, and the glory of thy people of Israel.

Glory, &c.

Ant. In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to view the sepulchre, alleluia.

℣. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy: let thy holy angels dwell in it, to preserve us in peace; and may thy blessing be upon us forever. Through our Lord, &c.

℣. THE Lord be with you.

R. And with thy spirit.

℣. Let us bless the Lord.

R. Thanks be to God.

The Blessing. May the

custodiat nos omnipotens
et misericors Dominus,
Pater, et Filius, et Spiritus
sanctus.

R. Amen.

Almighty and merciful
Lord, the Father, Son, and
Holy Ghost, bless and pre-
serve us.

R. Amen.

THE ANTHEM.

REGINA cœli lætare, al-
leluia;

Quia quem meruisti por-
tare, alleluia;

Resurrexit sicut dixit, al-
leluia.

Ora pro nobis. Deum, alle-
luia.

℣. Gaude et lætare,
Virgo Maria, alleluia.

R. Quia surrexit Domi-
nus vere, alleluia.

Oremus.

DEUS, qui per resur-
rectionem Filii tui Domi-
ni nostri Jesu Christi
mundum lætificare digna-
tus es: præsta, quæsu-
mus; ut per ejus genitri-
cem Virginem Mariam,
perpetuæ capiamus gaudia
vitæ. Per eundem Chris-
tum Dominum nostrum.

R. Amen.

O QUEEN of heaven!
rejoice, alleluia;

For he, whom thou didst
deserve to bear, alleluia;

Is risen again as he said,
alleluia.

Pray for us to God, alle-
luia.

℣. Rejoice and be glad,
O Virgin Mary, alleluia.

R. Because our Lord is
truly risen, alleluia.

Let us pray.

O GOD, who by the
resurrection of thy Son,
our Lord Jesus Christ,
hast been pleased to fill
the world with joy: grant,
we beseech thee, that by
the Virgin Mary, his
mother, we may receive
the joys of eternal life.
Through the same Christ,
our Lord.

R. Amen.

V. Divinum auxilium *V.* May the Divine assistance always remain with us.
maneant semper nobiscum.

R. Amen.

R. Amen.

Pater, Ave, Credo.

EASTER-SUNDAY.

THE OFFICE.

HAVING cast aside her mourning weeds, and all tokens of that sadness that characterized her three preceding offices, the Church surrenders herself, on this day, to emotions of joy. This office retains much of its primitive simplicity, having neither Introit nor Capitulum. Instead of the latter, the Church, at every hour, reminds the faithful that this is the day by excellence, which the Lord has made; therefore it is meet and just to solemnize it with demonstrations of joy and exultation. *Hæc dies quam fecit Dominus, exultemus, et lætemur in ea.* The holy place should resound with the festive hallelujah, which is an exclamation of triumph and joy, signifying, praise ye the Lord, and corresponding to the *viva* of modern tongues. St. John heard it in heaven, as we read in the book of his Divine Revelations, when, after the wicked woman had been judged, and the fierce dragon subdued, the Lord began His reign, and the nuptials of the Lamb were celebrated. This is the day of our Redeemer's triumph and coronation. He is the Lamb that, after having been immolated on the cross, is this day restored to life, and issues from the grave victorious over death and hell, thus confounding the Synagogue, destroying sin and conquering hell.

The Church justly re-echoes at this season with canticles of joy.

The office of Easter-Sunday contains only one very short nocturn; and this, according to the canons, is an ancient custom. Without inquiring into the mystic reason, the natural and historical one is this: The faithful, having been engaged during the whole of the preceding night, in religious exercises that chiefly regarded the neophytes, took a short repose, and then returned to celebrate the Divine office. And the night being then far spent, there was no time for the recital of the second nocturn, consequently they were obliged to content themselves with one. It was customary to abridge the office at the approach of dawn, that they might begin Lauds at daybreak, which practice was continued throughout Easter week.

The Church begins the office by imploring God to open our lips, that we may sing His praises; and to hasten to our assistance, without which our prayers cannot prove worthy of His acceptance, &c. It is also customary, at the commencement of the office, to sing the 94th psalm, with a versicle, which is afterwards repeatedly introduced, and which was formerly repeated by the people, as it is now by the choir. The psalm and versicle are termed invitatories, because they are invitations, or incitements to the faithful to adore and praise God. This psalm is recited at the beginning of matins, according to the ancient Roman psalter, and differs in a few particulars from that which, according to the Vulgate, is said at the third nocturn of the Epiphany.

AT MATINS.

Pater, Ave, and Creds, *in secret.*

DOMINE, labia mea festina. Gloria Patri, etc.
aperies. R. Et os meum Alleluia.
annuntiabit laudem tuam. *Invitatory.* Surrexit

Deus, in adjutorium Dominus vero, * Alleluia.
meum intende. R. Do- Surrexit.
mine, ad adjuvandum me

PSALM 94.

VENITE, exultemus Domino: jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Surrexit Dominus vere, alleluia.

Quoniam Deus magnus Dominus, et Rex magnus super omnes Deos, quoniam non repellet Dominus plebem suam: quia in manu ejus sunt omnes fines terræ, et altitudines montium ipso conspicit. Alleluia.

Quoniam ipsius est maro et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum: ploremus coram Domino qui fecit nos, quia ipse est Dominus Deus noster; nos

autem populus ejus, et oves pascuæ ejus. Surrexit Dominus vere, alleluia.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione, secundum diem tentationis in deserto, ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea. Alleluia.

Quadraginta annis proximis fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam. Surrexit Dominus vere. Alleluia.

Gloria Patri, et Filio, etc. Alleluia.

Surrexit Dominus vere. Alleluia.

No hymn or chapter is recited during this octave.

NOCTURN. ANTIPHON.

EGO sum qui sum, et Domini voluntas mea est. consilium meum non est Alleluia. sum impiis, sed in Lege

PSALM 1.

ONLY the just are happy; the wicked are always miserable. The former are like trees that in due season appear laden with fruit; the latter are like dust that is scattered and tossed about by the wind. They are unlike in life, but still more so in death. The ways of the just are known and approved by the Lord; the ways of the wicked end in perdition. At the last accounting day, they shall not rise from the death of eternal damnation, nor enter into the noble army of the elect, who, rising from the grave, shall ascend with Christ, their leader, to the eternal life of Heaven.

BEATUS vir qui non abiit in consilio impiorum, et in via peccatorum non stetit: et in cathedra pestilentiae non sedit.

Sed in lege Domini voluntas ejus: et in lege ejus meditabitur die ac nocte.

Et erit tanquam lignum quod plantatum est secus decursus aquarum: quod fructum suum dabit in tempore suo.

Et folium ejus non defluet: et omnia quaecunque faciet, prosperabuntur.

Non sic impii, non sic: sed tanquam pulvis quem

projicit ventus a facie terræ.

Ideo non resurgent impii in judicio: neque peccatores in concilio justorum.

Quoniam novit Dominus viam justorum: et iter impiorum peribit.

Gloria Patri, etc.

Ant. Ego sum qui sum, et consilium meum non est cum impiis, sed in lege Domini voluntas mea est, alleluia.

Ant. Postulavi Patrem meum, alleluia: dedit mihi gentes, alleluia, in hæreditatem, alleluia.

PSALM 2.

THE Synagogue raged, the Gentiles manifested all their cruelty, the world conspired against Christ and His

Church. But their fierce persecutions, foolish and perverse counsels proved vain, because the Church reigns triumphant over the very nations that were once her most cruel enemies. Ye great ones of the earth, take heed and tremble! The eternal generation of the Son of God is likewise mentioned in this psalm. Eternity is that day which has neither past nor future, but is ever present,—a day that knows no end. St. Paul, in the Acts of the Apostles, applies it also to the resurrection of Jesus Christ, whom he considers as newly born, inasmuch as He rose to a new life.

With regard to the eternal generation and descent, it is certain that, at the resurrection of Jesus Christ, the infirmities of the flesh no longer existing and His body having become impassible, the glory of the Divine filiation was rendered more apparent. Our title of adoptive children of God will be realized in the blessed resurrection of our bodies. According to the flesh, we are still, to a certain extent, children of the world. When, at the end of time, this corruptible shall put on incorruptible, the pure spirit of adoration shall reign within us.

QUARE fremuerunt
gentes? et populi meditati
sunt inania?

Astiterunt Reges terræ,
et Principes convenerunt
in unum: adversus Domi-
num et adversus Christum
ejus.

Dirumpamus vincula
eorum: et projiciamus a
nobis jugum ipsorum.

Qui habitat in cœlis iri-
ridebit eos: et Dominus
subsannabit eos.

Tunc loquetur ad eos
in ira sua: et in furore
suo conturbabit eos.

Ego autem constitutus
sum Rex ab eo super Sion
montem sanctum ejus:
prædicans præceptum ejus.

Dominus dixit ad me:
Filius meus es tu, ego ho-
die genui te.

Postula a me, et dabo
tibi gentes hæreditatem
tuam: et possessionem
tuam terminos terræ.

Reges eos in virga ferrea: et tanquam vas figuli confringes eos.

Et nunc, Reges, intelligite: erudimini, qui iudicatis terram.

Servite Domino in timore: et exultate ei cum tremore.

Apprehendite disciplinam, nequando irascatur

Dominus: et pereatis devia justa.

Cum exarserit in brevi ira ejus: beati omnes qui confidunt in eo.

Ant. Postulavi Patrem, etc.

Ant. Ego dormivi, et somnum cepi; et exurrexi, quoniam Dominus suscepit me, alleluia.

PSALM 3.

WHY are they multiplied that afflict me? David complains of his persecutors, in this psalm, composed, as its heading implies, when he fled from his son Absalom. It contains the complaints, the prayers, the entreaties for protection of an innocent but persecuted man, who so promptly obtains the Divine assistance that he is tempted to look upon his past sorrow as a dream, from which he has been suddenly awakened. We may, with the Church, apply this psalm to the death and resurrection of Jesus Christ, of which David's brief repose was a figure. Since the death and resurrection of our Divine Redeemer, death hath ceased to be death to the just; it is but a slumber, a rest. For which reason the Church justly says: They sleep in the Lord and rest in peace.

DOMINE, quid multiplicati sunt qui tribulant me? * multi insurgunt adversum me.

Multi dicunt animæ meæ: * Non est salus ipsi in Deo ejus.

Tu autem, Domine, susceptor meus es, * gloria

mea, et exaltans caput meum.

Voce mea ad Dominum clamavi, * et exaudivit me de monte sancto suo.

Ego dormivi, et soporatus sum; * et exurrexi, quia Dominus suscepit me.

Non timebo milia pop-

uli circumdantis me : *
exurge, Domine ; salvum
me fac, Deus meus.

Quoniam tu percussisti
omnes adversantes mihi si-
ne causa : * dentes peccato-
rum contrivisti.

Domini est salus ; * et
super populum tuum bene-
dictio tua.

Ant. Ego dormivi, et
somnum cepi ; et exurrexi,
quoniam Dominus suscepit
me : alleluia, alleluia.

V. Surrexit Dominus de
sepulcro, alleluia. *R.*
Qui pro nobis pendit in
ligno, alleluia.

Pater noster.

Absol. Exaudi, Domine.

Ps. Jube, domne.

Benedictio. Evangelica
lectio sit nobis salus et
protectio. *R.* Amen.

*Lectio sancti Evangelii se-
cundum Marcum.*

Lectio I. Cap. 16.

IN illo tempore : Ma-
ria Magdalena, et Maria
Jacobi, et Salome emerunt
aromata, ut venientes un-
gerent Jesum. Et reli-
qua.

Homilia sancti Gregorii Papæ.

Homilia 21, in Evangelia.

AUDISTIS, fratres ca-
rissimi, quod sanctæ mu-
lieres, quæ Dominum fue-
rant secutæ, cum aromati-
bus ad monumentum ve-
nerunt : et ei quem viven-
tem dilexerant, etiam mor-
tuo, studio humanitatis ob-
sequuntur. Sed res gesta,
aliquid in sancta Ecclesia
signat gerendum. Sic quip-
pe necesse est ut audiamus
quæ facta sunt, quatenus
cogitemus etiam quæ nobis
sint ex eorum imitatione
facienda. Et nos ergo in
eum qui est mortuus, cre-
dentes, si odore virtutum
referti, cum opinione bono-
rum operum, Dominum
quærimus, ad monumen-
tum profecto illius cum
aromatibus venimus. Illæ
autem mulieres Angelos
vident, quæ cum aromati-
bus venerunt : quia videli-
cet illæ mentes supernos
cives aspiciunt, quæ cum
virtutum odoribus ad Do-
minum per sancta deside-
ria proficiscuntur. Tu

autem, Domine, miserere nobis.

R. Deo gratias.

R. Angelus Domini descendit de cœlo, et accedens revolvit lapidem, et super eum sedit, et dixit mulieribus: * Nolite timere: scio enim quia crucifixum quæritis; jam surrexit: venite, et videte locum ubi positus erat Dominus: allel.

℣. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt: qui dixit illis: * Nolite: Gloria Patri, et Filio, et Spiritui sancto. *Et repetitur* R. Angelus Domini, usque ad ℣.

Deinde dicitur ℣. Jube, domne, benedicere.

Benedictio. Divinum auxilium maneat semper nobiscum.

R. Amen.

Lectio II.

NOTANDUM vero nobis est, quidnam sit quod in dextris sedere Angelus cernitur. Quid namque

per sinistram, nisi vita præsens, quid vero per dexteram, nisi perpetua vita designatur? Unde in Canticis Canticorum scriptum est: Læva ejus sub capite meo, et dextera illius amplexabitur me. Quia ergo Redemptor noster jam præsentis vitæ corruptionem transierat, recte Angelus qui nuntiare perennem ejus vitam venerat, in dextera sedebat. Qui stola candida coopertus apparuit: quia festivitatis nostræ gaudia nuntiavit. Candor etenim vestis, splendorem nostræ denuntiat solemnitatis, Nostræ dicamus, an suæ? sed ut fateamur verius, et suæ dicamus, et nostræ. Illa quippe Redemptoris nostri resurrectio, et nostra festivitas fuit, quia nos ad immortalitatem reduxit; et Angelorum festivitas extitit, quia nos revocando ad cœlestia, eorum numerum implevit. Tu autem.

R. Cum transisset sabbatum, Maria Magdalena, et Maria Jacobi, et Salome, emerunt aromata, * ut ve-

nientes ungerent Jesum: Erat aspectus ejus sicut alleluia; alleluia. *Ÿ.* Et fulgur, et vestimenta ejus valde mane una Sabbato- sicut nix. In fulgure etenim terror timoris est; in tum, veniunt ad monumen- nive autem blandimentum tum, orto jam sole. * Ut: candoris.

Ÿ. Jube, domne.

Benedictio. Ad societa- tem civium supernorum perducatur nos Rex Angelorum. R. Amen.

Lectio III.

IN sua ergo ac nostra festivitate Angelus in albis vestibus apparuit: quia dum nos per resurrectionem Dominicam ad superna reducimur, cœlestis patriæ damna reparantur. Sed quid advenientes feminas affatur, audiamus. Nolite expavescere. Ac si aperte dicat: Paveant illi, qui non amant adventum supernorum civium: pertimescant, qui carnalibus desideriis pressi, ad eorum se societatem pertingere posse desperant. Vos autem cur pertimescitis, quæ vestros concives videtis? Unde et Matthæus Angelum apparuisse describens, ait:

HYMNUS.

SS. Ambrosii et Augustini.

TE DEUM laudamus:
* te Dominum confitemur.
Te æternum Patrem, *
omnis terra veneratur.

Tibi omnes Angeli: *
tibi cœli et universæ po-
testates.

Tibi Cherubim et Sera-
phim, * incessabili voce
proclamant:

Sanctus,
Sanctus,
Sanctus * Dominus De-
us Sabaoth.

Pleni sunt cœli et terra
* majestatis gloriæ tuæ.

Te gloriosus * Aposto-
lorum chorus;

Te Prophetarum * lau-
dabilis numerus;

Te Martyrum candida-
tus * laudat exercitus.

Te per orbem terrarum
* sancta confitetur Eccle-
sia.

Patrem * immensæ majestatis;

Venerandum tuum verum * et unicum Filium.

Sanctum quoque * Patraclitum Spiritum.

Tu Rex gloriæ, * Christe.

Tu Patris * sempiternus es Filius.

Tu ad liberandum suscepturus hominem, * non horruisti Virginis uterum.

Tu devicto mortis aculeo, * aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes, * in gloria Patris.

Judex crederis * esse venturus.

Te ergo quæsumus, famulis tuis subveni, * quos pretioso sanguine redemisti.

Æterna fac cum Sanctis tuis * in gloria numerari.

Salvum fac populum tuum, Domine; * et benedic hæreditati tuæ.

Et rege eos; ex extolle illos usque in æternum.

Per singulos dies, * benedicimus te.

Et laudamus nomen tuum in sæculum, * et in sæculum sæculi.

Dignare, Domine, die isto, * sine peccato nos custodire.

Miserere nostri, Domine; * miserere nostri.

Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.

In te, Domine, speravi: * non confundar in æternum.

AT LAUDS.

DEUS, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina. Gloria Patri, etc. Alleluia.

Ant. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum, alleluia, alleluia.



PSALM 92.

THE Redeemer, rising from death, issues all glorious from the sepulchre; and thus He reigns invested with strength and splendor. The Church is His kingdom and faith; with what a tempestuous sea of wrath and pride do tyrants and the mighty ones of earth assail it. But God from on high, infinitely more powerful than they, checks the fury of those waves, subdues their pride, and shows that the prophecies have been verified; and that promise made to the Church, that its sanctity should prevail to the end of ages, has been fulfilled.

DOMINUS regnavit, ris: mirabilis in altis Do-
decorem indutus est: in- minus:
dutus est Dominus for- Testimonia tua cre-
titudinem, et præcinxit dibilia facta sunt nimis:
se. domum tuam decet sanc-
titudo, Domine, in longi-
tudinem dierum.

Etenim firmavit orbem terræ: qui non commovebitur.

Gloria Patri, etc.

Parata sedes tua ex tunc: a sæculo tu es.

Ant. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum, alleluia, alleluia.

Elevaverunt flumina, Domine: elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.

Ant. Et ecce terræ motus factus est magnus: Angelus enim Domini descendit de cœlo, alleluia.

Mirabiles elationes ma-

PSALM 99.

THIS psalm consists of invitations and exhortations to all the nations of the earth, to praise and serve God, magnify His eternal mercies, and enter into the vestibules of the Lord. These vestibules signify Heaven, or the

Church, whose gates were opened by our risen Jesus. He was the first who, rising from the grave and ascending to heaven, opened those eternal gates, that for so many ages had been strongly locked. After His resurrection, He commanded His disciples to go and preach His Gospel to all nations. Then was the wall removed that separated the circumcised from the uncircumcised, the Israelites from the Gentiles; and the Church, extending over the whole earth, was formed not only of the people of Israel, but of all nations that have embraced the faith.

JUBILATE Deo, omnis terra: servite Domino in lætitia.

Introite in conspectu ejus: in exultatione.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Populus ejus, et oves pascuæ ejus, introite portas ejus in confessione: atria ejus in hymnis; confitemini illi.

Laudate nomen ejus,

quoniam suavis est Dominus: in æternum misericordia ejus, et usque in generationem et generationem veritas ejus.

Gloria Patri, etc.

Ant. Et ecce terræ motus factus est magnus: Angelus enim Domini descendit de cælo, alleluia.

Ant. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix, alleluia, alleluia.

PSALM 62.

DEUS, Deus meus: ad te de luce vigilo.

Sitivit in te anima mea: quam multipliciter tibi caro mea.

In terra deserta, et invia et inaquosa, sic in sancto apparui tibi: ut viderem vir-

tutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

Sicut adipe et pingue-

dine repleatur anima mea:
et labiis exultationis lauda-
bit os meum.

Si memor fui tui super
stratum meum, in matuti-
nis meditabor in te: quia
fuisti adjutor meus.

Et in velamento alarum
tuarum exultabo, adhæsit
anima mea post te: me
suscepit dextera tua.

Ipsi vero in vanum quæ-
sierunt animam meam: in-
troibunt in inferiora terræ:
tradentur in manus gladii,
partes vulpium erunt.

Rex vero lætabitur in
Deo; laudabuntur omnes
qui jurant in eo: quia ob-
structum est os loquen-
tium iniqua.

PSALM 66.

DEUS misereatur nostri,
et benedicat nobis: illumi-
net vultum suum super nos,
et misereatur nostri.

Ut cognoscamus in terra
viam tuam: in omnibus
gentibus salutare tuum.

Confiteantur tibi populi,
Deus: confiteantur tibi po-
puli omnes.

Lætentur et exultent
gentes, quoniam judicas
populos in æquitate: et
gentes in terra dirigis.

Confiteantur tibi populi,

Deus, confiteantur tibi po-
puli omnes, terra dedit
fructum suum.

Benedicat nos Deus,
Deus noster, benedicat nos
Deus: et metuant eum om-
nes fines terræ. Gloria, etc.

Ant. Erat autem aspec-
tus ejus sicut fulgur, ves-
timenta autem ejus sicut
nix, alleluia, alleluia.

Ant. Præ timore autem
ejus exterriti sunt cus-
todes, et facti sunt velut
mortui, alleluia.

THE CANTICLE OF THE THREE CHILDREN. *Dan. iii.*

THREE pious youths were cast into a blazing furnace
for having refused to adore the statue of Nabuchodonoso-
r. They were miraculously delivered by an angel, who
appeared walking beside them. Unharméd by the flames,
and even refreshed by a gentle breeze, they sang, in the
midst of the flames, the following canticle, which is in-

sorted with very little alteration in the psalter. In it they invite all creatures to praise God, and represent the human race delivered by the grace of Jesus Christ from the flames of concupiscence and the furnace of perdition.

BENEDICITE, omnia opera Domini, Domino: laudate et superexaltate eum in sæcula.

Benedicite, Angeli Domini, Domino: benedicite cœli Domino.

Benedicite, aquæ omnes, quæ super cœlos sunt, Domino: benedicite, omnes virtutes Domini, Domino.

Benedicite, sol et luna, Domino: benedicite, stellæ cœli, Domino.

Benedicite, omnis imber et ros, Domino: benedicite, omnes spiritus Dei, Domino.

Benedicite, ignis et æstus, Domino: benedicite, frigus et æstus, Domino.

Benedicite, rores et pruina, Domino: benedicite, gelu et frigus, Domino.

Benedicite, glacies et nives, Domino: benedicite, noctes et dies, Domino.

Benedicite, lux et tenebræ, Domino: * benedicite, fulgura et nubes, Domino.

Benedicat terra Dominum: * laudet et superexaltet eum in sæcula.

Benedicite, montes et colles, Domino: * benedicite, universa germinantia in terra, Domino.

Benedicite, fontes, Domino: * benedicite, maria et flumina, Domino.

Benedicite, cete et omnia quæ moventur in aquis, Domino: * benedicite, omnes volucres cœli, Domino.

Benedicite, omnes bestiæ et pecora, Domino: * benedicite, filii hominum, Domino.

Benedicat Israel Dominum: * laudet et superexaltet eum in sæcula.

Benedicite, sacerdotes Domini, Domino: * benedicite, servi Domini, Domino.

Benedicite, spiritus et

animæ justorum, Domino: in firmamento cœli: * et
 * benedicite, sancti et humiles corde, Domino. laudabilis, et gloriosus, et
 superexaltatus in sæcula.

Benedicite, Anania, Ant. Præ timore autem
 Azaria, Misael, Domino: ejus exterriti sunt cus-
 * laudate et superexaltate todes, et facti sunt velut
 cum in sæcula. mortui, alleluia.

Benedicamus Patrem et Ant. Respondens autem
 Filium cum Sancto Spi- Angelus: * dixit mulieri-
 ritu: * laudemus et super- bus: Nolite timere; scio
 exaltemus eum in sæcula. enim quod Jesum quæ-

Benedictus es Domine ritis, alleluia.

PSALM 148.

LAUDATE Dominum
 de cœlis: * laudate eum
 in excelsis.

Laudate eum, omnes
 Angeli ejus: * laudato
 eum, omnes virtutes ejus.

Laudate eum, sol et
 luna: * laudate eum, om-
 nes stellæ et lumen.

Laudate eum, cœli cœ-
 lorum: * et aquæ omnes
 quæ super cœlos sunt,
 laudent nomen Domini.

Quia ipse dixit, et facta
 sunt: * ipse mandavit, et
 creata sunt.

Statuit ea in æternum,
 et in sæculum sæculi: *
 præceptum posuit, et non
 præteribit.

Laudate Dominum de
 terra: * dracones, et om-
 nes abyssi.

Ignis, grando, nix, gla-
 cies, spiritus procellarum: *
 quæ faciunt verbum ejus:

Montes, et omnes colles:
 * ligna fructifera, et om-
 nes cedri:

Bestiæ, et universa pe-
 cora: * serpentes, et vo-
 lucres pennatæ:

Reges terræ, et omnes
 populi: * principes, et
 omnes judices terræ.

Juvenes, et virgines,
 senes cum junioribus lau-
 dent nomen Domini: *
 quia exaltatum est nomen
 ejus solius.

Confessio ejus super
cælum et terram: * et ex-
altavit cornu populi sui.

Hymnus omnibus sanc-
tis ejus: * filiis Israel, po-
pulo appropinquantis sibi.

PSALM 149.

CANTATE Domino
canticum novum: * laus
ejus in Ecclesia sanctorum.

Lætetur Israel in co,
qui fecit eum: * et filii
Sion, exultent in rege suo.

Laudent nomen ejus in
choro: * in tympano et
psalterio psallant ei.

Quia beneplacitum est
Domino in populo suo: *
et exaltabit mansuetos in
salutem.

Exultabunt sancti in
gloria: * lætabuntur in
cubilibus suis.

Exaltationes Dei in gut-
ture eorum: * et gladii
ancipites in manibus
eorum:

Ad faciendam vindic-
tam in nationibus: * in-
crepationes in populis.

Ad alligandos reges
eorum in compedibus: *
et nobiles eorum in mani-
cis ferreis.

Ut faciant in eis ju-
diciū conscriptum: *
gloria hæc est omnibus
sanctis ejus.

PSALM 150.

LAUDATE Dominum
in sanctis ejus: * laudate
eum in firmamento virtu-
tis ejus.

Laudate eum in virtu-
tibus ejus: * laudate eum
secundum multitudinem
magnitudinis ejus.

Laudate eum in sono
tubæ: * laudate eum in
psalterio, et cithara.

Laudate eum in tym-

pano, et choro: * laudate
eum in chordis, et organo.

Laudate eum in cym-
balis benesonantibus: lau-
date eum in cymbalis jubi-
lationis: * omnis spiritus
laudet Dominum.

Gloria Patri, et Filio.
Sicut erat.

Ant. Respondens autem
Angelus, dixit mulieribus:
Nolite timere; scio enim

quod Jesum quæritis, alleluia.

Capitulum, Hymnus, et *Ps.* non dicuntur, sed eorum loco *Ant.*

HÆC dies, quam fecit

Dominus: exultemus et lætemur in ea.

Ad Benedictus, Ant.
Et valde mane una Sabbathorum veniunt ad monumentum, orto jam sole; alleluia.

CANTICUM ZACHARIÆ. *Lucæ i.*

BENEDICTUS Dominus Deus Israel: * quia visitavit, et fecit redemptionem plebis sue.

Et erexit cornu salutis nobis, * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos:

Ad faciendam misericordiam cum patribus nostris: * et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum, * daturum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati, * serviamus illi:

In sanctitate et justitia

coram ipso, * omnibus diebus nostris.

Et tu puer, Propheta Altissimi vocaberis: * præibis enim ante faciem Domini parare vias ejus:

Ad dandam scientiam salutis plebi ejus: * in remissionem peccatorum eorum:

Per viscera misericordiæ Dei nostri: * in quibus visitavit nos, oriens ex alto:

Illuminare his, qui in tenebris, et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

Gloria Patri, et Filio. Sicut erat.

Ant. Et valde mane una Sabbathorum veniunt ad monumentum, orto jam sole, alleluia.

ORATIO.

DEUS, qui hodierna vando prosequere. Per eum-
 die per Unigenitum tuum, dem Dominum nostrum.
 æternitatis nobis aditum V. Dominus vobiscum.
 devicta morte reserasti: R. Et cum spiritu tuo.
 vota nostra, quæ præveni- V. Benedicamus Domino,
 endo aspiras, etiam adju- alleluia, alleluia. R. Deo
 gratias, alleluia, alleluia.

AT MASS.

Station at St. Mary Major's.

SO intimately is the fact of our Lord's resurrection connected with God's glory and man's salvation, that it was necessary to render it unquestionable; for which reason, Jesus Christ, after that blessed event, tarried some time on earth, not only to instruct and comfort His disciples, but to favor them with many and varied apparitions which placed His glorious resurrection beyond the possibility of doubt. These apparitions form the subjects of this week's Gospels. The Gospel of Easter-day relates that Mary Magdalen, in the company of other women, whose devotion was not satisfied with what Joseph had done, purchased fresh perfumes to embalm the body of Jesus. Although they started before dawn, it was broad daylight ere they reached Calvary. Whilst they, in great perplexity, consulted together as to the manner of removing the huge stone that prevented their ingress to the sepulchre, they discovered that it had been rolled away, and, entering, they beheld an angel under the figure of a young man, who began to comfort the amazed women, saying: *I know that you seek Jesus Christ Crucified; He is risen: He is not here. Tell Peter and the rest of His disciples to go into Galilee, where you shall see Him according as He has promised.* Those holy women merited by their

tenderness and faithful love to be the first witnesses of their Lord's resurrection.

The pious custom introduced, and long retained by the clergy of the principal Basilicas, of going in procession around the Church after the hours of Nocturn, early in the morning, singing the Antiphon: *Surrexit Christus*, or *Dilecte Discipulis*, or some other suited to the festival, was intended by our Holy Mother the Church to represent to her children the devout pilgrimage of the holy women to the sepulchre, to excite in them the same sentiments of tenderness and love for their risen Jesus.

This ceremony is still observed in some Churches, particularly in the ever august Basilica of St. Peter at Rome, the tonacious observer of primitive customs. This procession, called "the procession of the holy women," or, "of the Marys," is made with great solemnity by the clergy before Vespers, as other sacred duties prevent its taking place in the morning. The Antiphon *Regina Cæli* is sung, and an Acolyte, who precedes the Cross-bearer, sprinkles the people and streets with holy water, in honor of the great day in which all things were blessed, and to signify, according to reliable writers, the purity and interior cleanliness communicated by the holy waters of Baptism. The procession terminated at the Altar of the Confession of the most holy Apostles, when the prayer *Deus qui per resurrectionem, etc.*, is recited.

The care which the Jews took in the beginning of the Paschal season to purify their houses from all leaven, in order to prepare for the Supper of the Lamb, is a figure of the solicitude with which we should endeavor to free our souls from every wicked inclination; to which effect, St. Paul, in the epistle read at Mass, makes use of this allegory, that we may prepare for the reception of Jesus Christ, the true Paschal Lamb, of whom the other was but a shadow and figure. He likewise explains the mystery implied by the legal observance of the Azymes, saying to the Corinthians: *Brethren, cast out the old leaven of concupiscence, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor the leaven of malice*

and wickedness, but the unleavened bread of sincerity and truth. The Church, in the first prayer, implores that God, who opened for us a passage to eternal bliss, by the victory of His only begotten Son over death, may favorably receive the prayers and desires inspired by His preventing grace. We also pray after Communion that they who have been refreshed by the paschal Sacrament may dwell together in unity and peace. So ardently does the Church desire her children to abide in brotherly affection and concord. For the same reason, the holy Eucharist has obtained the name of Communion.

THE MASS.

The Priest begins the Mass, as at p. 25.

THE INTROIT.

RESURREXI, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia.

Psal. Domine probasti me, et cognovisti me; tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria Patri, etc.
Resurrexi, etc.

I HAVE risen, and am yet with thee, alleluia: thou hast laid thy hand upon me, alleluia: thy knowledge is become wonderful, alleluia, alleluia.

Psal. Lord! thou hast proved me, and known me; thou hast known my sitting down, and my rising up.

V. Glory, &c.
I have risen, &c.

[Kyrie eleison and Gloria in Excelsis, as at p. 29.]



THE COLLECT.

Oremus.

Let us pray.

DEUS, qui hodierna die per Unigenitum tuum, æternitatis nobis aditum devicta morte reserasti: vota nostra, quæ præveniendo aspiras, etiam adjuvando proseguere. Per eundem Dominum nostrum, etc.

O GOD! who on this day, by the victory of thy only-begotten Son over death, hast opened for us the passage to eternity; grant that our prayers which thy preventing grace inspireth, may by thy help become effectual: through the same Lord, &c.

THE EPISTLE.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios. 1 *Cor.* v. 7, 8.

The Lesson from the Epistle of St. Paul the Apostle to the Corinthians. 1 *Cor.* v. 7, 8.

FRATRES: Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum immolatus est Christus. Itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiae: sed in azymis sinceritatis, et veritatis.

BRETHREN! purge out the old leaven; that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. Therefore let us feast, not with old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

THE GRADUAL.

HÆC dies, quam fecit

THIS is the day which

Dominus: exultemus et
lætetur in ca.

the Lord hath made; let
us be glad and rejoice
therein.

Ÿ. Confitemini Domi-
no, quoniam bonus: quo-
niam in sæculum miseri-
cordia ejus. Alleluia,
alleluia.

Ÿ. Give praise to the
Lord, for he is good; for
his mercy endureth for-
ever. Alleluia, alleluia.

Ÿ. Pascha nostrum im-
molatus est Christus.

Ÿ. Christ, our Pasch,
is sacrificed.

THE PROSE.

VICTIMÆ Paschali
laudes immolent Chris-
tiani.

LET Christians offer a
sacrifice of praise to the
Paschal victim.

Agnus redemit oves:
Christus innocens Patri
reconciliavit peccatores.

The Lamb redeemed the
sheep; the innocent Christ
reconciles sinners to his
Father.

Mors et vita duello con-
flicere mirando: dux vitæ
mortuus, regnat vivus.

Life and death have
struggled in sharp conflict.
The ruler of life who was
dead, now liveth and
reigneth.

Dic nobis, Maria, quid
vidisti in via?

Tell us, Mary, what thou
hast seen in the way?

Sepulchrum Christi vi-
ventis, et gloriam vidi re-
surgentis:

The sepulchre of Christ,
who lives, and the glory
of him, who is risen.

Angelicos testes, suda-
rium et vestes.

The angelic witnesses;
the linen and the clothes.

Surrexit Christus spes
mea: præcedet vos in Ga-
lileam,

Christ, my hope, is risen:
he goeth before you into
Galilee.

Scimus Christum sur-
rexisse a mortuis vere: tu
nobis victor Rex mise-
rere. Amen. Alleluia.

We know Christ to have
truly risen. Do thou, vic-
torious King! have mercy
on us: Amen. Alleluia.

The foregoing Prose is said every day this week.

THE GOSPEL.

Sequentia sancti Evan-
gelii secundum Marcum.
Cap. xvi. 1, 7.

IN illo tempore: Maria
Magdalene, et Maria Ja-
cobi, et Salome emerunt
aromata, ut venientes un-
gerent Jesum. Et valde
mane una sabbatorum, ve-
niunt ad monumentum,
orto jam sole. Et dice-
bant ad invicem: Quis
revolvat nobis lapidem ab
ostio monumenti? Et
respicientes viderunt re-
volutum lapidem. Erat
quippe magnus valde. Et
introeuntes in monumen-
tum, viderunt juvenem
sedentem in dextris, co-
opertum stola candida, et
obstupuerunt. Qui dixit
illis: Nolite expavescere;
Jesum quæritis Nazare-
num, crucifixum: sur-
rexit, non est hic; ecce
locus ubi posuerunt eum.

A continuation of the holy
Gospel according to St.
Mark. *Chap. xvi. 1, 7.*

AT that time: Mary
Magdalen, and Mary the
mother of James, and Sa-
lome, bought sweet spices,
that coming they might
anoint Jesus.—And very
early in the morning, the
first day of the week, they
come to the sepulchre, the
sun being now risen. And
they said one to another:
Who shall roll back the
stone, from the door of the
sepulchre? And looking
they saw the stone rolled
back. For it was very
great. And entering into
the sepulchre, they saw a
young man sitting on the
right side, clothed with a
white robe; and they were
astonished. And he saith
to them. Be not affrighted;
you seek Jesus of Nasa-

Sed ite, dicite discipulis
ejus, et Petro, quia præ-
cedit vos in Galilæam:
ibi eum videbitis, sicut
dixit vobis.

reth, who was crucified;
he is risen, he is not here.
Behold the place where
they laid him. But go
tell his disciples and Peter,
that he goeth before you
into Galilee; there you
shall see him, as he told
you.

[Credo, p. 81.]

THE OFFERTORY.

TERRA tremuit, et qui-
evit, dum resurgeret in
judicio Deus, alleluia.

THE earth trembled,
and was still, when God
arose in judgment, alleluia.

[Suscipe, etc., p. 87.]

THE SECRET.

SUSCIPE, quæsumus
Domine, preces populi
tui cum oblationibus
hostiarum: ut Paschali-
bus initiata mysteriis, ad
æternitatis nobis medelam,
te operante, proficiant. Per
Dominum, etc.

RECEIVE, O Lord! we
beseech thee, the prayers
of thy people, together
with the offerings of these
hosts; that being conse-
crated by these Paschal
mysteries, they may, by the
help of thy grace, avail us
to eternal life; through
our Lord, &c.

THE PREFACE.

℣. PER omnia sæcula
sæculorum.

R. Amen.

℣. Dominus vobiscum

℣. For ever and ever.

R. Amen.

℣. The Lord be with
you.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Domi-
num.

V. Gratias agamus Do-
mino Deo nostro.

R. Dignum et justum
est.

Vere dignum et jus-
tum est, æquum et salu-
taro, te quidem, Domine,
omni tempore, sed in hac
potissimum die gloriosius
prædicare, cum Pascha
nostrum immolatus est
Christus. Ipse enim verus
est Agnus, qui abstulit
peccata mundi. Qui mor-
tem nostram moriendo des-
truxit, et vitam resurgen-
do reparavit. Et ideo
cum Angelis et Arch-
angelis, cum Thronis et
Dominationibus, cumque
omni militia cœlestis exer-
citus, hymnum gloriæ tuæ
canimus, sine fine dicentes.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted
up to the Lord.

V. Let us give thanks
to the Lord, our God.

R. It is meet and just.

It is truly meet and just,
right and profitable to sal-
vation, to praise thee, O
Lord! at all times; but
chiefly, and more glorious-
ly, on this day, when
Christ, our Paschal Lamb,
is sacrificed. For he is
the true Lamb that hath
taken away the sins of the
world. Who by dying de-
stroyed our death, and by
rising again restored our
life. And therefore with
the Angels and Arch-
angels, with the Thrones
and Dominations, and with
all the troops of the celes-
tial army, we sing the
hymn of thy glory, inces-
santly saying:

*Sanctus, p. 38.—The Canon of the Mass, p. 39, as far as Com-
municantes.*

COMMUNICANTES,
et diem sacratissimum
celebrantes resurrectionis

PARTAKING of the
same communion, and cele-
brating the most sacred

Domini nostri Jesu Christi secundum carnem: sed et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi, etc. (p. 40).

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubæas grege numerari. Per Christum Dominum nostrum. Amen.

day of the resurrection of our Lord Jesus Christ according to the flesh; also honoring the memory, in the first place, of the glorious ever Virgin Mary, mother of the same God, and our Lord Jesus Christ, &c. (p. 40).

We therefore beseech thee, O Lord! graciously to accept this oblation of our servitude, which is also that of thy whole family, and which we offer to thee for these also, whom thou hast been pleased to regenerate by water and the Holy Ghost, granting the remission of all their sins; dispose our days in thy peace; preserve us from eternal damnation, and place us in the number of thy elect; through Christ, our Lord. Amen.

[Quam oblationem, etc. p. 41.]

THE COMMUNION.

PASCHA nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis et veritatis, alleluia, alleluia, alleluia.

CHRIST, our Pasch, is sacrificed, alleluia; therefore let us feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

THE POST-COMMUNION.

Oremus.

Let us pray.

SPIRITUM nobis, Domine, tuæ charitatis infunde: ut quos sacramentis paschalibus satiasti, tua facias pietate concordēs. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus, etc.

V. Ite, missa est, alleluia, alleluia.

R. Deo gratias, alleluia, alleluia.

POUR on us, O Lord! the spirit of thy charity; that those, whom thou hast replenished with the paschal sacraments, may by thy goodness live in perfect concord: through our Lord, &c., in the unity of the same Holy Ghost, &c.

V. Go, mass is ended, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

Placeat a tibi, and the rest, as at p. 51.

AT VESPERS AND COMPLINS.

THE Church militant here below would desire to be, like the Church triumphant in heaven, continually engaged in praising God. But, as our weakness and necessities render this impossible, we are taught to do daily what we cannot hourly perform. To this end, the office has been divided into different parts, to be recited at various hours of the day and night, that we may be enabled to offer a homage of benediction and praise to God. And in the establishment of the seven canonical hours, which are supposed to be of Apostolic institution, the Church appears to have had in view the example and custom of King David, who praised God seven times a day, and rose at midnight to perform the same holy exercise.

The most celebrated and solemn of these hours were those of morning, called Lauds, and of evening, called

Vespers, from the star *Hesper*, which is visible at sunset. Vespers were also termed *lucenarium*, because they were recited by candle-light. They both correspond to the hours of holocaust, or perpetual sacrifice. The faithful assembled towards evening to thank God for the benefits received during the day; and, as the close of day is a figure of the end of life, and sleep an image of death, and no one knows what day may terminate his existence, the Church desires the faithful to conclude the day as they would wish to conclude their lives, imploring God, before they retire to rest, that death may usher them into a life of eternal blessedness. For this purpose complins have been instituted. They receive their name from the fact that, being the last of the canonical hours, they form the complement of daily prayer.

THE VESPERS.

DEUS in adjutorium, etc.	Incline unto my aid, &c.
<i>Instead of</i> Laus tibi, etc.	<i>Instead of</i> Praise be to
<i>say</i> Alleluia.	thee, &c. <i>say</i> Alleluia.
<i>Ant.</i> Angelus autem	<i>Ant.</i> An angel of the
Dominici descendit de cælo,	Lord descended from hea-
et accedens revolvit lapi-	ven; and coming, rolled
dem, et sedebat super eum,	back the stone and sat
alleluia, alleluia.	upon it; alleluia.

PSALM 109.

THIS psalm clearly foretells the eternal generation of the Word, which has taken place, and which will endure forever in the glory of holiness, as shall the kingdom and priesthood of Jesus Christ, which, however opposed and persecuted, will always be sustained and defended by the invincible right hand of the Most High, so that it can never be destroyed by the snares and efforts of its enemies, all of whom shall be annihilated or subdued. Jesus merited this by drinking of the bitter waters in the turbid torrent of this life. Our earthly existence may be compared to a torrent; its sorrows, to bitter waters.

PSALM CIX. *Dixit Dominus.*

DIXIT Dominus Domino meo: Sede a dextris meis:

Donec ponam inimicos tuos: scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in dio virtutis tuæ in splendoribus Sanctorum: ex utero autem luciferum genui to.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedec.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

De torrente in via bibet, propterea exaltabit caput.

THE Lord said to my Lord: Sit thou at my right hand:

Until I make thine enemies: thy footstool.

The Lord shall send forth the rod of thy power from out of Sion: rule thou in the midst of thine enemies.

Thine shall be the dominion in the day of thy power, amid the brightness of the Saints: from the womb, before the day-star, have I begotten thee.

The Lord hath sworn, and will not repent: Thou art a priest forever according to the order of Melchisedec.

The Lord upon thy right hand: hath overthrown kings in the day of his wrath.

He shall judge among the nations, he shall fulfil destructions: he shall smite in sunder the heads in the land of many.

He shall drink of the brook in the way: there-

fore shall he lift up his head.

Gloria, &c.

Glory, &c.

Ant. Et ecce terræ motus factus est magnus: Angelus enim Domini descendit de cœlo, alleluia.

Ant. And behold there was a great earthquake; for an Angel of the Lord descended from heaven: alleluia.

PSALM 110.

THE works of the Lord are sublime and magnificent, all adapted to the fulfilment of His most holy will. The works of creation are great; but greater far are the works of redemption and sanctification; most worthy of our acknowledgments and of God's munificence and justice. The Lord having displayed in them all His liberality in our regard, justly merits a return of praise, adoration, and thanksgiving.

PSALM CX. *Confitebor tibi.*

CONFITEBOR tibi, Domine, in toto corde meo: in consilio justorum, et congregatione.

Magna opera Domini: exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: escam dedit timentibus se.

I WILL praise thee, O Lord, with my whole heart: in the assembly of the just, and in the congregation.

Great are the works of the Lord: sought out are they unto all his pleasure.

His work is his praise, and his honor: and his justice endureth for ever and ever.

The merciful and gracious Lord hath left a memorial of his marvellous works: he hath given meat to them that fear him.

Memor erit in sæculum
testamenti sui: virtutem
operum suorum annuntia-
bit populo suo:

Ut det illis hæreditatem
gentium: opera manuum
ejus veritas et judicium.

Fidelia omnia mandata
ejus, confirmata in sæcu-
lum sæculi: facta in veri-
tate et æquitate.

Redemptionem misit po-
pulo suo: mandavit in æ-
ternum testamentum suum.

Sanctum et terribile no-
men ejus: initium sapien-
tiæ timor Domini.

Intellectus bonus omni-
bus facientibus eum: lau-
datio ejus manet in sæcu-
lum sæculi.

Gloria Patria, &c.

Ant. Erat autem aspec-
tus ejus sicut fulgur, vesti-
menta autem ejus sicut
nix, alleluia, alleluia.

He shall ever be mind-
ful of his covenant: he
shall show forth unto his
people the power of his
works:

That he may give them
the heritage of the Gen-
tiles: the works of his
hands are judgment and
truth.

Faithful are all his com-
mandments; they stand
fast for ever and ever: they
are done in truth and
equity.

He hath sent redemption
unto his people; he hath
commanded his covenant
forever.

Holy and terrible is his
name: the fear of the Lord
is the beginning of wisdom.

A good understanding
have all they that do there-
after: his praise endureth
for ever and ever.

Glory be to the Father,
etc.

Ant. And his counte-
nance was as lightning,
and his raiment as snow;
alleluia, alleluia.

PSALM 111.

BLESSED is the man that fears God, and delights in the observance of His divine commandments. The fear of God and fidelity to His law are likewise attended by temporal felicity. Alms-deeds particularly, and compassion for the needy, are liberally rewarded in this life. The wicked look with an envious eye on the prosperity of the just; it fills them with rage and vexation. The ancient law, a law of shadows and figures, promised temporal goods to its faithful observers. These, however, prefigured the eternal rewards promised in the law of Jesus Christ, a law of light and truth. We may glory in being the children of light, as well as the children of promise.

PSALM CXI. *Beatus vir.*

BEATUS vir, qui timet
Dominum: in mandatis
ejus volet nimis.

Potens in terra erit semen
ejus: generatio recto-
rum benedicetur.

Gloria et divitiæ in
domo ejus: et justitia ejus
manet in sæculum sæculi.

Exortum est in tenebris
lumen rectis: misericors,
et miserator, et justus.

Jucundus homo qui
miseretur et commodat,
disponet sermones suos in

BLESSED is the man
that feareth the Lord: in
his commandments he shall
have great delight.

His seed shall be mighty
upon earth: the generation
of the righteous shall be
blessed.

Glory and riches shall
be in his house: and his
justice endureth for ever
and ever.

Unto the righteous there
hath risen up light in the
darkness: he is merciful,
compassionate, and just.

Acceptable is the man
who is merciful and lend-
eth, he shall order his

judicio: quia in æternum
non commovebitur.

In memoria æterna erit
justus: ab auditione mala
non timebit.

Paratum cor ejus spe-
rare in Domino, confirma-
tum est cor ejus: non
commovebitur donec des-
piciat inimicos suos.

Dispersit, dedit pauperi-
bus; justitia ejus manet
in sæculum sæculi: cornu
ejus exaltabitur in gloria.

Peccator videbit, et iras-
cetur, dentibus suis fremet
et tabescet: desiderium
peccatorum peribit.

Gloria Patri, &c.

Ant. Præ timore autem
ejus exterriti sunt cus-
todes, et facti sunt velut
mortui, alleluia.

words with judgment: for
he shall not be moved for-
ever.

The just man shall be in
everlasting remembrance:
he shall not be afraid for
evil report.

His heart is prepared to
hope in the Lord; his
heart is fixed: he shall not
be moved until he look
down upon his enemies.

He hath dispersed
abroad, he hath given to
the poor; his justice en-
dureth for ever and ever:
his horn shall be exalted
in glory.

The sinner shall see it
and be wroth; he shall
gnash with his teeth, and
consume away: the desire
of the wicked shall perish.

Glory be to the Father,
&c.

Ant. And for fear of him,
the guards were struck
with terror, and became as
dead men, alleluia.

PSALM 112.

IN this psalm we praise God, who from His lofty throne
disdains not to look down upon His humble and lowly
servants. The poor are God's cherished children, the
special objects of His solicitude. This raising them from

the mire and dust to principalities and kingdoms, presents a striking figure of our humanity, which, from the degraded condition to which it was reduced before the Incarnation, has been raised to a sublime dignity, and, from a state of sterility, has become fruitful in virtue. Thus has the Church, which is composed of the faithful, become the joyful mother of a numerous offspring.

PSALM CXII. *Laudate, pueri.*

LAUDATE, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cælo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum

PRAISE the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from this time forth, for evermore.

From the rising of the sun unto the going down of the same: the name of the Lord is worthy to be praised.

The Lord is high above all nations: and his glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high: and regardeth the things that are lowly in heaven and in earth?

Who raiseth up the needy from the earth: and lifteth the poor from off the dunghill:

That he may set him

principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Gloria, &c.

Ant. Respondens autem Angelus, dixit mulieribus: Nolite timere; scio enim quod Jesum quæritis, alleluia.

with the princes: even with the princes of his people.

Who maketh the barren woman to dwell in her house: the joyful mother of children.

Glory, &c.

Ant. And the angel answering, said to the women: Fear not you; for I know that you seek Jesus; alleluia.

PSALM 113.

IN this triumphant psalm, David derides the idols of the Gentiles, and recounts the miracles wrought by God in favor of His chosen people. The dividing of the waters of the sea, the arresting of the Jordan in its course, the gushing of the water from a rock, the exultation of the mountains and hills over the escape and victory of the Israelites, were all miracles for that people and mysteries for us. We have passed through the Red Sea and the Jordan of holy Baptism; ours is the rock—that is, Jesus Christ—from which spring the waters of salvation. And, if the exultation of the mountains is a poetic image, it is a gospel truth that the angels and saints rejoice over the conquest and flight of sin. God made use of these miracles to show forth His power and fidelity to His promises, that He might not be regarded as an impotent God, as were the Egyptian deities, which latter were commonly adored before the advent of our Redeemer, proving how greatly the world needed a liberator and instructor.

PSALM CXIII. *In exitu Israel.*

IN exitu Israel de WHEN Israel came out

Ægypto: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit, et fugit: Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: et tu, Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes: et colles sicut agni ovium?

A facie Domini mota est terra: a facie Dei Jacob.

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando

of Egypt: the house of Jacob from among a strange people.

Judah was made his sanctuary: and Israel his dominion.

The sea beheld, and fled: Jordan was turned back.

The mountains skipped like rams: and the little hills like the lambs of the flock.

What aileth thee, O thou sea, that thou fleddest: and thou, Jordan, that thou wast turned back?

Ye mountains, that ye skipped like rams: and ye little hills like the lambs of the flock?

At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

Who turned the rock into a standing water: and the stony hill into a flowing stream.

Not unto us, O Lord, not unto us: but unto thy name give the glory.

For thy mercy and for thy truth's sake: lest the

dicant gentes, Ubi est Deus eorum?

gentiles should say, Where is their God?

Deus autem noster in cœlo: omnia quaecumque voluit, fecit.

But our God is in heaven: he hath done whatsoever he would.

Simulacra gentium argentum et aurum: opera manuum hominum.

The idols of the gentiles are silver and gold: the work of the hands of men.

Os habent, et non loquuntur: oculos habent, et non videbunt.

They have mouths, and they shall not speak: they have eyes, and they shall not see.

Aures habent, et non audient: nares habent, et non odorabunt.

They have ears, and they shall not hear: they have noses, and they shall not smell.

Manus habent, et non palpabunt; pedes habent, et non ambulabunt: non clamabunt in gutture suo.

They have hands, and they shall not feel; they have feet, and they shall not walk: neither shall they speak through their throat.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Let those that make them become like unto them: and all such as put their trust in them.

Domus Israel speravit Domino: adiutor eorum et protector eorum est.

The house of Israel hath hoped in the Lord: he is their helper and protector.

Domus Aaron speravit
in Domino: * adjutor eo-
rum et protector eorum est.

Qui timent Dominum,
speraverunt in Domino: *
adjutor eorum et protector
eorum est.

Dominus memor fuit nos-
tri: * et benedixit nobis.

Benedixit domui Israel:
* benedixit domui Aaron.

Benedixit omnibus qui
timent Dominum, * pusillis
cum majoribus.

Adjiciat Dominus super
vos: * super vos, et super
filios vestros.

Benedicti vos a Domino,
* qui fecit cælum et ter-
ram.

Cælum cœli Domino: *
terram autem dedit filiis
hominum.

Non mortui laudabunt
te Domine: * neque omnes
qui descendunt in infernum.

Sed nos qui vivimus, be-
nedicimus Domino, * ex hoc
nunc et usque in sæculum.

Gloria Patri, etc.

Ant. Nos qui vivimus,
benedicimus Domino.

The house of Aaron hath
hoped in the Lord: he is
their helper, and their pro-
tector.

They that fear the Lord
have hoped in the Lord:
he is their helper, and their
protector.

The Lord hath been
mindful of us, and hath
blessed us.

He hath blessed the
house of Israel: he hath
blessed the house of Aaron.

He hath blessed all that
fear the Lord, both little
and great.

May the Lord add bless-
ings upon you: upon you,
and upon your children.

Blessed be you of the
Lord, who made heaven
and earth.

The heaven of heavens
is the Lord's; but the earth
he hath given to the chil-
dren of men.

The dead shall not praise
thee, O Lord! nor any of
them that go down to hell.

But we that live bless
the Lord, from this time,
now and forever.

Glory, &c.

Ant. We that live, bless
the Lord.

Instead of the hymn, the following Anthem is said:

HÆC dies, quam fe-	THIS is the day, which
cit Dominus: exultemus	the Lord hath made: let
et lætemur in ea.	us be glad and rejoice
	therein.

The Magnificat.

<i>Ant.</i> ET respicientes	<i>Ant.</i> AND looking,
viderunt revolutum la-	they saw the stone rolled
pidem: erat quippe mag-	back; for it was very
nus valde, alleluia.	great; alleluia.

Oremus.

Let us pray.

Deus, qui hodierna die	O God, who on this day,
per Unigenitum tuum	by the victory of thy only
æternitatis nobis aditum	begotten Son over death,
devicta morte reserasti:	hast opened for us the pass-
vota nostra, quæ præve-	age to eternity; grant
niendo aspiras, etiam ad-	that our prayers which
juvando proseguere. Per	thy preventing grace in-
eumdem Dominum nos-	spireth, may by thy help
trum, etc.	become effectual; through
	the same Lord, &c.

The Anthem Regina Cœli.

COMPLINS.

As on Holy Saturday. At the end of the accustomed psalms is recited the Antiphon Alleluia, &c.

AT THE CANTICLE,—Nunc dimittis.

<i>Ant.</i> Hæc dies, etc.	<i>Ant.</i> This is the day,
	&c.

The rest as on Holy Saturday.

APPENDIX.

THE BLESSING

OF

THE OILS ON HOLY THURSDAY.

AS it is prescribed in the Ritual of the Church, that new oils shall be blessed every year, the Bishop on this day performs the ceremony with great solemnity.

The Bishop officiates in the Mass of the day with his usual ministers, as on festivals of the first class. In the blessing of the oils, besides his usual attendants, the Bishop is assisted by twelve priests in chasubles, seven deacons and seven subdeacons in dalmatics and tunics of white, with acolytes and others. At the words of the Canon, "*Per quem hæc omnia Domine,*" the Bishop makes a genuflexion to the Blessed Sacrament on the altar, purifies his fingers in a second chalice, and then proceeds to his faldstool, placed near a table set in front of the altar, at some distance from the lowest step. On this table a crucifix and two lighted candles are placed, with a bookstand and *Pontificale Romanum*. The Bishop being seated, the Archdeacon, standing by his side, calls in a loud voice, "*Oleum Infirmorum,*" i.e. "The Oil for the Sick;" which a subdeacon, preceded by two acolytes, brings from the sacristy in a silver vase, covered with a crimson veil. Setting it on the table, he offers it to the Archdeacon, saying, "*Oleum Infirmorum.*" The Archdeacon presents it to the Bishop, with the same words. Laying off his mitre, the Bishop rises from his seat, and blesses the oil with the following words, in a low voice:

THE BLESSING OF THE OIL FOR THE SICK.

EXORCIZO te, immunde I EXORCISE and ad-
dissime spiritus, omnisque jure thee, O unclean spirit,

incursio satanæ, et omne phantasma, in nomine Patris, et Filii, et Spiritus Sancti; ut recedas ab hoc oleo, ut possit effici unctio spiritalis ad corroborandum templum Dei vivi; ut in eo possit Spiritus Sanctus habitare, per nomen Dei Patris Omnipotentis, et per nomen dilectissimi Filii ejus Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

Then, putting off his mitre, he blesses the Oil, saying in the same tone:

✠. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Emitte, quæsumus Domine, Spiritum Sanctum tuum Paraclitum de cælis in hanc pinguedinem olivæ, quam de viridi ligno producere dignatus es, ad refectionem mentis, et corporis; ut tua sancta ben-

and every assault and illusion of Satan, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost, to depart from this oil, that it may be made an unction of grace to strengthen the Temple of the living God; that in it the Holy Ghost may dwell, through the name of God the Father Almighty, and through the name of his most dearly beloved Son, our Lord Jesus Christ, who shall come to judge the quick and the dead, and the world by fire.

R. Amen.

✠. THE Lord be with you.

R. And with thy spirit.

Let us pray.

Send forth, we beseech thee, O Lord, thy Holy Ghost, the Paraclete from Heaven, upon this fatness of the olive, which thou hast vouchsafed to bring forth out of a green tree, for the strengthening and

✠dictione, sit omni hoc unguento cœlestis medicinæ peruncto, tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates, omnemque ægritudinem mentis et corporis, unde unxisti Sacerdotes, Reges, Prophetas, et Martyres; sit Chrisma tuum perfectum, Domine, nobis a te benedictum, permanens in visceribus nostris, in nomine Domini nostri Jesu Christi.

refreshing of soul and body: that by thy grace and benediction whosoever is anointed with this oil of heavenly virtue may receive protection of soul and body, and deliverance from all pains, all infirmities, and all ills of soul and body; whereby thou didst anoint Priests, Kings, Prophets, and Martyrs: grant, O Lord, it may be thy true and perfect Chrism, blessed by thee, dwelling in our hearts; in the name of our Lord Jesus Christ.

After this, the Oil is carried back to the Sacristy, and kept most carefully. Then the Bishop, resuming his mitre, sits, washes his hands, rises, and with his mitre goes, accompanied by his attendants, to the step of the altar, where, putting off his mitre, he genuflects, goes up to the altar, and proceeds with the mass until the Communion, which the Bishop receives only. The Deacon then puts the consecrated Host, to be reserved for the morrow, into a chalice, and reverently places it in the midst of the altar. Then the Bishop communicates the Deacon and Subdeacon, and the rest of the clergy; and after receiving the ablutions, he genuflects to the Blessed Sacrament upon the altar, and, returning, sits as before, the attendants and others standing.

Then the Archdeacon, standing near the Bishop, says, with a loud voice, "*Oleum ad sanctum Chrisma*," i.e. the Oil for the holy Chrism. And after, in the same tone, he adds, "*Oleum Catechumenorum*."

After which, a thurible being presented to the Bishop, he puts incense into it, and blesses it after the accustomed manner. Then the Priests, Deacons, and Subdeacons go in

procession to the Sacristy to fetch with all solemnity the Oil of Chrism and the Oil of Catechumens, which are brought in, carried in the procession by two Deacons, preceded by a Subdeacon, carrying a vessel of balsam, and followed by the Priests, Deacons, and Subdeacons.

As the procession moves from the Sacristy, two Cantors chant the verses following.

CONSECRATION OF THE HOLY CHRISM.

OREDEMPTOR,
carmen temet concinen-
tium.

HEAR our hymn, Re-
deemer Lord: thee we
praise with one accord.

The Choir repeat the same, and the Cantors then say:

Cantores. Audi, judex
mortuorum, una spes mor-
taliū, audi voces profe-
rentum donum pacis præ-
vium.

Hear us, Judge of dead
and living, Hope of mor-
tals, hear us singing:

Hear us, tribute to thee
from the peaceful olive
bringing.

Chorus. O Redemptor.

Choir. Hear our hymn.

Cantores. Arbor fœta
alma luce hoc sacrandum,
protulit: fert hoc prona
præsens turba Salvatori
sæculi.

Cantors. Fruit of light
the tree did yield, that
gave this hallowed store:
worshipping the world's
Redeemer, this we offer,
and adore.

Chorus. O Redemptor.

Choir. Hear our hymn.

Cantores. Stans ad
aram imo supplex infu-
latus Pontifex debitum
persolvit omne, consecrato
Chrismate.

Cantors. There before
the altar standing prays
the mitred pontiff lowly:

Duly he performs the
rite, to bless the Chrism
holy.

Chorus. O Redemptor.

Choir. Hear our hymn.

Cantores. Consecrare
tu dignare, Rex perennis
patriæ, hoc olivum sig-
num vivum, jura contra
dæmonum.

Cant. Consecrate thou,
Christ eternal, King of
Heaven our home,
This our Chrism, a liv-
ing Seal, against the powers
of doom.

Chorus. O Redemptor.

Choir. Hear our hymn.

When all have reached their places in the Choir, the Deacon who carries the Oil of Chrism comes before the Bishop; and the Archdeacon, receiving it from him, places it, covered with a white cloth, on the table before the Bishop. Then the Subdeacon, carrying the vessel with balsam, gives it to the Archdeacon, who places it in like manner upon the table. The Bishop then rises, puts off his mitre, and first blesses the balsam, saying:

Ÿ. DOMINUS vobis-
cum.

Ÿ. THE Lord be with
you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Deus, mysteriorum cœ-
lestium et virtutum om-
nium præparator, nostras
quæsumus preces exaudi,
hanc odoriferam sicci cor-
ticis lacrymam (quæ felicis
virgæ profluendo sudorem,
sacerdotali nos opimat un-
guento) acceptabilem tuis
præsta mysteriis, et con-
cessa benedictione sanc-
ti-fica. Per Dominum
nostrum Jesum Christum
Filium tuum, qui tecum
vivit et regnat in unitate

O God, who art the Au-
thor and Giver of heavenly
mysteries, and of all graces,
we beseech thee to hear
our prayers: grant that
these balmy tears of sap-
less wood (which exuding
from a fruitful branch
make fat our souls with
sacerdotal unction) may be
made acceptable to thee in
thy sacraments, and be gra-
ciously sancti-fied by thy
blessing, through our Lord
Jesus Christ, thy Son, who

Spiritus Sancti Deus, per
omnia sæcula sæculorum.

R. Amen.

Oremus.

Creaturarum omnium
Domine procreator, qui
per Moysen famulum
tuum permistis herbis
aromatum fieri præcepisti
sanctificationem unguenti;
clementiam tuam suppli-
citer deposcimus, ut huic
unguento, quod radix pro-
duxit stirpea, spiritualem
gratiam largiendo, pleni-
tudinem sancti * ficationis
infundas: sit nobis, Do-
mine, fidei hilaritate con-
ditum; sit sacerdotalis
unguenti Chrisma per-
petuum, sit ad cœlestis
vexilli impressionem dig-
nissimum; ut quicumque
Baptismate sacro renati
isto fuerint liquore pe-
runcti, corporum atque
animarum benedictionem
plenissimam consequan-
tur, et beatæ fidei collato
munere perenniter ampli-
entur. Per Dominum nos-
trum Jesum Christum Fili-
um tuum, qui tecum vivit

liveth and reigneth with
thee, in the unity of the
Holy Ghost, God, world
without end.

R. Amen.

Let us pray.

O Lord, the Maker of all
creatures, who by thy ser-
vant Moses didst command
a mixture being made of
sweet spices, the hallowing
of anointing oil: we hum-
bly beseech thy clemency,
that upon this oil, which
the root of a tree hath
yielded, thou wouldst be-
stow the grace of thy Spirit,
and the fulness of conse-
* cration: make it unto us, O
Lord, a savor of faith and
gladness, an everlasting
Chrism of sacerdotal unc-
tion; make it worthy of
the sign of thy heavenly
banner; that whosoever
being born again by holy
baptism shall have been
anointed with this oil, may
receive the fullest benedic-
tion, both of body and soul,
and may be everlastingly
fulfilled with the blessed
grace of faith, through our
Lord Jesus Christ, thy Son,
who liveth and reigneth

et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

with thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

Then taking his mitre, the Bishop, still standing, mixes in a paten balsam with a little of the oil from the Ampulla, containing the Chrism, saying:—

OREMUS. Dominum Deum nostrum Omnipotentem, qui incomprehensibilem unigeniti Filii sui sibi que coætérni divinitatem mirabili dispositione veræ humanitati inseparabiliter conjunxit, et co-operante gratia Spiritus Sancti, oleo exultationis præ participibus suis liniavit, ut homo fraude diaboli perditus, gemina et singulari constans materia, perenni redderetur de qua exciderat hereditati; quatenus hos ex diversis creaturarum speciebus liquores creatos sanctæ Trinitatis perfectione bene✠dicat, et benedicendo sancti✠ficet, concedatque, ut simul permisti unum fiant; et quicumque exterius inde perunctus fuerit, ita, interiorius liniatur, quod omnibus sordibus corporalis

LET us beseech our Lord God Almighty (who hath joined together the infinite Godhead of His only begotten and coeternal Son inseparably unto a true and very humanity, and with the grace of the Holy Ghost co-operating, hath anointed Him with the oil of gladness above his fellows, in order that man, undone by the fraud and malice of the devil, consisting of a twofold, yet singular nature, might be restored to the everlasting inheritance from which he had fallen), that he will be pleased to ✠ bless these creatures of oil, of two different natures, with the full blessing of the Holy Trinity, and in blessing to sancti✠fy them, and grant that, being commingled toge-

materiæ carens, se participem regni cœlestis effici gratuletur. Per eundem Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum.

ther, they may become one; and that whosoever shall be outwardly anointed therewith, may be so inwardly anointed that, being freed from all soil of bodily matter, he may rejoice in being made partaker of the kingdom of heaven, through the same our Lord Jesus Christ His Son, who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end.

R. Amen.

R. Amen.

After which the Bishop sits, with his mitre still on, and breathes thrice, in the form of a cross, over the Chrism.

Then the twelve Priests in order, bowing lowly to the B. Sacrament on the Altar and to the Bishop, approach the table, and each in turn breathes, as the Bishop had done, over the Chrism. Then, lowly bowing as before, they return to their places. Which done, the Bishop standing, with his mitre, pronounces at once the Exorcism of the Chrism, saying:—

EXORCIZO te, creatura olei, per Deum Patrem omnipotentem, qui fecit cœlum et terram, mare, et omnia quæ in eis sunt; ut omnis virtus adversarii, omnis exercitus diaboli, omnisque incursio, et omne phantasma Satanæ era-

I EXORCISE thee, O creature of oil, by God the Father Almighty, who hath made heaven and earth, and all that therein is, that all the power of the enemy, all the host of Satan, and all the wiles and illusions of the devil

dicetur, et effugetur a te; ut fias omnibus qui ex te ungenti sunt, in adoptionem filiorum per Spiritum Sanctum. In nomine Dei Pa-tris Omnipotentis, et Jesu - Christi Filii ejus Domini nostri, qui cum eo vivit et regnat Deus, in unitate ejusdem Spiritus - Sancti.

may be expelled, and vanish from thee; that thou mayest be, to all who shall be anointed with thee, for their adoption as sons through the Holy Ghost; in the name of God the Fa-ther Almighty, and of Jesus - Christ his Son, our Lord, who liveth and reigneth, one God, in the unity of the same Holy - Spirit.

Then putting off his mitre and extending his hands before his breast, he says the Preface :

PER omnia sæcula sæculorum.

R. Amen.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Sursum corda.

R. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

R. Dignum, et justum est.

Vere dignum, et justum est, æquum, et salutare, nos tibi semper, et ubique gratias agere, Domine Sancte, Pater Omnipoten-

WORLD without end.

R. Amen.

℣. The Lord be with you.

R. And with thy spirit.

℣. Lift up your hearts.

R. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee,

tens, æterno Deus. Qui in principio inter cetera bonitatis tuæ munera terram producero fructifera ligna jussisti, inter quæ hujus pinguiissimi liquoris ministræ olivæ nascerentur, quarum fructus sacro Chrismati deserviret. Nam et David prophetico spiritu gratiæ tuæ Sacramenta prænosces, vultus nostros in oleo exhilarandos esse cantavit. Et cum mundi crimina diluvio quondam expiarentur effuso, similitudinem futuri muneris columba demonstrans per olivæ ramum, pacem terris redditam nuntiavit. Quod in novissimis temporibus manifestis est effectibus declaratum, cum baptismatis aquis omnium criminum commissa delentibus, hæc olei unctio vultus nostros jucundos efficit, ac serenos. Inde etiam Moysi famulo tuo mandatum dedisti, ut Aaron fratrem suum prius aqua lotum per infusionem hujus unguenti constitueret Sacerdotem. Accessit ad hoc amplior honor, cum

Holy Father, Almighty, everlasting God; who in the beginning, among other blessings of thy bounty, didst command the earth to bring forth trees yielding fruit, and that among these the olive, yielding this fatness of oil, should grow, whose fruit should serve to holy Chrism. For David also, foreknowing by prophetic spirit the sacraments of thy grace, sang of oil to make man of a cheerful countenance; and when of old the crimes of the world were punished by the flood of waters, a dove, declaring the image of the future blessing by an olive branch, announced the return of peace to the earth. Which has been shown by the manifest effects of grace, in these last days, wherein the waters of baptism washing away all guilt of sin, this unction of oil maketh us of a cheerful and glad countenance. Then to Moses also, thy servant, thou didst command, that he should ordain Aaron

Filius tuus Jesus Christus Dominus noster lavari so a Joanne undis Jordanicis exegisset; ut Spiritu sancto in columbæ similitudine desuper misso, unigenitum tuum in quo tibi optimo complacuisse testimonio subsequentis vocis ostenderes, et hoc illud esse manifestissime comprobares, quod eum oleo lætitiæ præ consortibus suis ungendum David propheta cecinisset. Te igitur deprecamur, Domine Sancte, Pater Omnipotens, æternæ Deus, per eundem Jesum Christum Filium tuum Dominum nostrum, ut hujus creaturæ pinguedinem sancti ✠ficare tua bene ✠dictione digneris, et Sancti ✠ Spiritus ei admiscere virtutem, cooperante Christi Filii tui potentia, a cujus nomine sancto Chrisma nomen accepit, unde unxisti sacerdotes, reges, prophetas, et martyres; ut spiritualis lavacri baptismo renovandis, creaturam Chrismatis in sacramentum perfectæ salutis vitæ-

his brother, first washed with water, priest by effusion of this oil. Herunto was added higher honor, when thy Son, our Lord Jesus Christ, had demanded to be baptized of John in the waters of Jordan; that the Holy Ghost descending in the likeness of a dove upon thine only begotten, in whom thou didst, by the testimony of voice which followed, declare thyself well pleased, and most manifestly prove this to be that of which the prophet David had sung, that he should be anointed with the oil of gladness above his fellows. We therefore pray thee, O Lord, holy Father, Almighty, everlasting God, through the same Jesus Christ, our Lord, that thou wouldst vouchsafe to sanctify with thy blessing this creature of oil, and to infuse into it the virtue of thy Holy ✠ Spirit, with the power of Christ thy Son co-operating, from whose holy name it has received the name of

que confirmes; ut sanctificatione unctionis infusa, corruptione primæ natiuitatis absorpta, sanctum uniuscujusque templum acceptabilis vitæ innocentiae odore redolescat; ut secundum constitutionis tuæ sacramentum, regio, et sacerdotali, propheticoque honore perfusi, vestimento incorrupti muneris induantur; ut sit his, qui renati fuerint ex aqua, et Spiritu sancto, Chrisma salutis, eosque æternæ vitæ participes, et cœlestis gloriæ faciat esse consortes.

Chrism, with which thou hast anointed thy kings, priests, and martyrs; that to all who shall be renewed in the spiritual laver of baptism, thou wouldst confirm this Chrism for a sacrament of perfect health and life, that by the infusion of sanctifying grace, and the destruction of our original corruption, each one as a holy temple may breathe the fragrance of a holy and acceptable life; that according to the sacrament of thy institution, being anointed to the dignity of kings and priests and prophets, they may be clad with the robe of the undying gift, that it may be to all who shall be born again of water and the Holy Ghost, the Chrism of salvation, and may make them partakers of eternal life and heirs together of celestial glory.

(Then in a lower tone,)

PER eundem Dominum
nostrum Jesum Christum
Filium tuum, qui tecum

THROUGH the same
Jesus Christ, thy Son our
Lord, who with thee liv-

vivit et regnat in unitate
ejusdem Spiritus Sancti
Deus, per omnia sæcula
sæculorum.

R. Amen.

eth and reigneth in the
unity of the same Holy
Spirit, one God, world
without end.

R. Amen.

The Preface being ended, the Bishop mingles the balsam and oil, mixed on the paten, with the holy Chrism in the Ampulla, saying:

HÆC commixtio liquo-
rum fiat omnibus ex ea
perunctis propitiatio, et
custodia salutaris in sæcu-
la sæculorum.

R. Amen.

LET this mixture of oils
be to all anointed there-
with a means of grace, and
a defence unto salvation,
world without end.

R. Amen.

The Deacon then removes the veil, which hitherto covered the Ampulla, and the Bishop, bowing his head, salutes the Chrism, saying:

AVE sanctum Chrisma.

HAIL: Holy Chrism.

This he does a second and a third time, saying it louder each time; and after saying it the third time, he kisses the lip of the Ampulla. Afterwards the twelve Priests in order make the same salutation, thrice repeating:

AVE sanctum Chrisma.

HAIL! Holy Chrism.

And having kissed the lip of the Ampulla, return to their places. Presently the Deacon approaches with the other Ampulla, containing the Oil of Catechumens, which he presents to the Archdeacon, who places it on the table before the Bishop. The Bishop and the twelve Priests breathe over it, as before was done in the case of the Ampulla of Chrism. Which done, the Bishop rises, and with his mitre at once pronounces in a low tone the Exorcism of the Oil of Catechumens, saying:

THE BLESSING OF THE OIL OF CATECHUMENS.

EXORCIZO te creatu-

I EXORCISE thee, O

ra olei, in nomine Dei Pa-^{tri} Omnipotentis, et in nomine Jesu ^{Christi}, et Spiritus ^{Sancti}, ut in hac invocatione individue Trinitatis, atque unius virtute Deitatis, omnis nequissima virtus adversarii, omnis inveterata malitia diaboli, omnis violenta incursio, omne confusum et cæcum phantasma eradicetur, et effugetur, et discedat a te; ut divinis Sacramentis purificata fias in adoptionem carnis et spiritus, eis qui ex te ungenti sunt, in remissionem omnium peccatorum; ut efficiantur eorum corpora ad omnem gratiam spiritualẽ accipiendam sanctificata. Per eundem Dominum nostrum Jesum Christum, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

Then the Bishop, putting off his mitre, blesses the Oil of Catechumens, saying:

℣. DOMINUS vobiscum.

creature of oil, in the name of God, the Fa-^{ther} Almighty, and in the name of Jesus ^{Christ}, and of the Holy ^{Ghost}, that by this invocation of the Undivided Trinity, in unity of operation, and of Godhead, all the most wicked powers of the enemy, all the inveterate malice of the devil, every violent assault, every hidden and dark illusion may be rooted out, and chased away, and dispelled from thee; that thou mayest be hallowed to the use of holy sacraments for the adoption both of flesh and spirit to those who shall be anointed with thee, for the forgiveness of all sins; that their bodies may be sanctified to receive all spiritual grace, through the same our Lord Jesus Christ, who shall come to judge the quick and the dead, and the world by fire.

R. Amen.

℣. THE Lord be with you.

R. Et cum spiritu tuo.

Oremus.

DEUS incrementorum omnium et profectuum spiritualium remunerator, qui virtute Sancti Spiritus imbecillarum mentium rudimenta confirmas, te oramus, Domine, ut emittere digneris tuam benedictionem super hoc oleum, et venturis ad beatæ regenerationis lavacrum, tribuas per unctionem hujus creaturæ purgationem mentis et corporis; ut si quæ illis adversantium spirituum inhærescere maculæ, ad tactum sanctificationis olei hujus abscedant; nullus spiritualibus nequitis locus, nulla refugis virtutibus sit facultas, nulla insidiantibus malis latendi licentia relinquatur. Sed venientibus ad fidem servis tuis, et Sancti Spiritus tui operatione mundandis, sit unctionis hujus præparatio utilis ad salutem, quam etiam cœlestis regenerationis nativitate in sacramento sunt baptismatis adepturi. Per Dominum nostrum Jesum

R. And with thy spirit.

Let us pray.

O GOD, the giver of all spiritual growth and advancement, who by the power of the Holy Ghost dost strengthen the first beginnings of weak minds, we beseech thee, O Lord, that thou wouldst vouchsafe to send thy blessing upon this oil, and to all who come to the blessed laver of regeneration, wouldst give by the use of this anointing oil, absolution of mind and body: that if any stains have sunk into them by the work of the enemy, at the touch of this hallowed oil, they may be done away; that there be no place for spiritual wickedness, no occasion given to relapsing virtue, no power of concealment left to lurking sins. But to thy servants, coming to the faith, and to be cleansed by the grace of thy Holy Spirit, let the preparation of this unction be availing towards the salvation which they will receive in the sacrament

Christum Filium tuum,
qui venturus est judicare
vivos et mortuos, et sæcu-
lum per ignem.

of baptism by the birth of
a heavenly regeneration,
through our Lord Jesus
Christ, thy Son, who shall
come to judge the quick
and the dead, and the
world by fire.

R. Amen.

R. Amen.

Then the Bishop and the twelve Priests, in order, reverently salute the Oil of Catechumens, saying thrice:—

AVE sanctum Oleum. HAIL! Holy Oil.

And when they have done this the third time, they kiss the mouth of the Ampulla, as before was directed for the Chrism. After this, the two Ampullæ are carried by the two Deacons back to the Sacristy, in the same form and order as they were brought, in procession; the two Cantors chanting the following verses:

UT novetur sexus om-
nis unctione Chrismatis,
ut sanetur sauciata digni-
tatis gloria.

THAT by this most sa-
cred unction, either sex
may be renewed,

And our wounded glory
rescued through the Spi-
rit's plenitude.

Chor. O Redemptor.

Ch. Hear our hymn.

Cantores. Lota mente
sacro fonte aufugantur
crimina; uncta fronte sac-
rosancta influunt charis-
mata.

Cant. By his fountain's
hallowed waters may the
soul be cleansed from sin,
And the brows with oil
anointed heavenly graces
gain within.

Chor. O Redemptor.

Ch. Hear our hymn.

Cantores. Corde natus
ex parentis alvum im-
plens virginis, præsta lu-

Cant. Son of the Eter-
nal Father, virgin-born,
afford us light,

cem, claude mortem Chris-
matis consortibus.

Chor. O Redemptor.

Cantores. Sit hæc dies
festa nobis sæculorum
sæculis: sit sacrata digna
laude, nec senescat tem-
pore.

Chor. O Redemptor.

Who receive this holy
unction; save us from
death's gloomy night.

Ch. Hear our hymn.

Cant. May this day of
festal gladness keep its
holy joys in store,

Dignified with joyful
praises, blooming now and
evermore.

Ch. Hear our hymn.

Meanwhile, the Bishop, sitting with his mitre, washes his hands, then returns to the Altar, and proceeds with the Mass as in the Missal.

LAUS DEO.



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